MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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What a Preparation

for Thanksgiving a

good HOME MISSION WEEK

ought to make!

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MISSIONS

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The World Currents

THE war that has long been threatening between the Balkan States and Turkey has broken out, the first declaration coming from little Montenegro. The King in his declaration of war said Montenegro had hoped to secure the liberation of the Serbs in Turkey without bloodshed, but women and children are being massacred by the Turks and no recourse was left but the sword. "We are assured, in this holy undertaking, of the sympathy of the whole civilized world," he adds, "and we will have the loyal assistance of the kings of Servia, Bulgaria and Greece and their peoples."

The great Powers sought to avert this outbreak, since once war begins nobody can tell to what it may lead. Complications involving Russia and Austria-Hungary make the situation perplexing and perilous. Turkey's unsettled conflict with Italy doubtless hastened the attack by the Balkan States. Their grievances consist in questions of boundary lines, and the treatment accorded the Christian peoples by the Turks. The Albanians and Servians have suffered greatly. The religious question is at the front and one of the dangers is that of a general Mohammedan uprising, which would affect all the near and far eastern countries.

The Balkan States engaged in this united effort to remove Turkey from Macedonia and free from oppression the Slavic peoples now under the Turkish rule are Servia, Montenegro, Bulgaria and Greece. The latter desires to take Crete from Turkey, this having long been a bone of contention. Race and religion are factors in the bad feeling. The Cretans wish annexation to Greece, but this has only kept affairs stirred up both in Crete and Greece, where the wish is reciprocated.

The present demands upon Turkey are nothing less than autonomy for the whole of Macedonia, for Albania, Old Servia, and Crete. This of course would mean the withdrawal of Turkey from Europe, and could only be gained through successful war.

The Powers will do all they can to limit the outbreak. Meanwhile the Balkan peoples have for years nursed their wrath and are eager for the fray. The Turkish government cannot successfully rule Slavic peoples. That is the one certain thing. Without radical changes, the Turks have proved themselves unfit to rule any people, including themselves.

In China the conditions remain without notable change. Disturbing reports come from some of our missionaries in the interior concerning the failure of the government to control the people in the cities. The period of reconstruction is one of grave difficulties. But as yet there is good hope that the Republic will succeed in overcoming all obstacles.

Ireland is rent by dissensions over Home Rule, the North and South being firmly set against each other, and religion entering in to make agreement more difficult. England is having trouble enough over the Irish question to compensate Ireland for any past grievances.

Affairs in Mexico are more hopeful for peace. The Madero government has held the rebellion in check, and President Taft's firm stand against intervention has strengthened President Madero's hand materially.

China Through Missionary Eyes

Similar to the French Revolution

By Rev. George Campbell, Kaying, South China

IN the political reorganization of the province the old distinction of prefectures is done away with and the unit is the *hien* or county, as in the United States. This is now known as Moi yen (or hien), that is, the county of Moi. Moi is also the name of our principal river and means apricot. A census is now being taken, but the population is 300,000.

One of the leading men of this city was suddenly taken with hemorrhage of the lungs and went to the hospital of the German Mission. In that institution he learned to pray and began to read the Bible. When convalescent he returned to his home and since then I have seen much of him. He appears to be a converted man and diligently improves opportunities of speaking a word in favor of Christianity. His mother has been baptized and seems a firm convert and his boys are in our Sunday school. He has enlightened me as to the real attitude of the leaders of thought here towards Christianity. The atheistic leaders of the Revolution despise it as a worn-out superstition, discarded by the Occident. There is, however, a reaction setting in and we have some very interesting inquirers. The conservatives have the old prejudice against Christianity, identifying it with the foreigners and believing that its spread means the growth of foreign influence. There is, nevertheless, among the Revolutionists a certain tolerance of the spread of Christianity among the women as better than the present superstitions and less expensive, and because women cannot be contented without something to worship.

The sale of incense and other things connected with their worship has greatly fallen off, but chiefly because the new regime frowns on the expense of worship and men strive to limit the household expenditure for such things. In January political conditions here were very ticklish. The German missionaries were on the point of leaving for Swatow, but we held on from that day to day until the situation improved. In the latter part of the month I went up into Fukien and visited our station at Ngamtshien, opened last year by Mr. Whitman. Beyond there the roads were not safe and on the whole it seemed best to close work for the present. By the middle of February the Bousfields were able to return from Swatow, and soldiers arrived from Canton assuring the peace. Both our consul and the German consul had made inquiries as to the sending of these soldiers and would probably have insisted on our coming to the coast if they had not been sent. The plague began to be bad in February but Mr. Bousfield brought up some anti-plague serum from Dr. Lesher and we were all inoculated.

Our work is much contracted this year. Last year we had seven schools running, the teachers also preaching. Some of them failed to make good, others preferred to work in the Hopo field near their homes and only two helpers stayed on. Here in the city things have gradually settled down, but it has not been a good year to work in the outstations and no perceptible progress has been made. In March our new teacher from Shantung arrived and has had charge of the boarding school ever since. He is a graduate of the Union Christian College at Weihsien and is well qualified to teach, having the equivalent of an American college course. He came rather late and conditions were still so uncertain that we have had a small school, but good work has been done and things kept moving, which is much in such times as these. As he gets the language he will be increasingly useful.

Since April our morning congregations have risen from forty to 1000, and afternoon congregations from twenty-five to seventy-five. The women are the most regular attendants and twenty-three of them have been baptized during the last four months. Our Sunday school is building up. Many pupils from the public schools attend as no school is held on Sunday. I think a really spiritual church is gradually being built up here. The older members, I fear, came in hoping for some material advantage. Finding that we would not help them with their lawsuits they fell away, and many of them have not been to meeting for years. Those who are in business buy and sell on Sunday as on other days and others work at their trades. This has gone on too long and we are beginning to discipline some of them.

It would be difficult to forecast the future for China just now. I have been optimistic all along but have misgivings now. A few weeks ago the elected magistrate here avenged himself by putting an enemy to death without trial. The conditions parallel in some respects those of the French Revolution,—the worship of liberty, license in conduct and rampant atheism.

OUR MISSION DAY SCHOOL AT KIATING—DOES IT PAY?

Reaction Against the Republic

By Rev. R. Wellwood, Ningyuanfu, West China

DURING all my experience of over twenty years in China I have never known things to be in worse condition than at present. Affairs with us are in a state of chaos and intense unrest. The masses generally are already dissatisfied with the Republic, or at least with the administration as they see it through the officials. Now we have with us a supposed representative of the Republic whose duty it is to hold meetings where the principles of the new government will be expounded and the minds of the people set at rest. This man's official title in Chinese means "Expounder of Peace." This sounds good and raised great hopes in the minds of the people. I am very sorry indeed to say that all these hopes are now shattered. This young man's first and only public appearance was in the local assembly hall when he pronounced the leader of the rebellion here last October as a good man and a martyr. Why he should do this is more than any rational man who believes in justice can understand. The result is that those who assisted last year in protecting the city and helping disperse the bands that besieged it are now held as rebels and have had to flee from this young man's wrath. The prefect is also held to be responsible for executing the leader and one cannot say what the end will be.

One serious feature is that the members of the Sun Society are becoming active again and threaten reprisal. Now that their leader has been proclaimed a martyr they feel at liberty to take revenge. They are holding meetings and reports have it that they mean to assume the aggressive, and this means serious disturbance for us all. The Sun Society is anti-foreign and we shall perhaps have trouble again. They will certainly murder the prefect and the colonel if they get an opportunity.

Besides this late agitation we have two chief local factions—the old and the new—at variance which may lead to local disturbance. All who served under the Manchus are in every case discriminated against. The new party gets all the emoluments of office. The result is a deep hatred of these new men and a strong desire to push them from their places. The old party has formed a society which partakes of the nature of the Masons in the Occident. The idea is to protect each other and resist aggressions from the new party. The members of the new party have also felt compelled to form themselves into a mutual protection society which of course has for its object the resisting of any pressure from the old party. In case of disturbance the old party can command an overwhelming majority. City affairs are largely neglected. The elections are a farce and amount to nothing. The capable and clean men are discouraged and refuse to take any part in local administration. There is no police service and it looks as if the officials are a law unto themselves. Personally I do not think

the new men are showing any more public spirit than the old. All seem to be working to forward their own ends.

There are also some evidences of anti-foreign feeling, particularly at Hweilicheo, where the French priest was murdered. The provincial government is anxious to protect foreigners and has sent out frequent proclamations to this effect. The local officials have been on the alert, too, and have put out proclamations explaining the missionaries' purpose and stating that our coming to China is in accord with treaty rights. At Hweilicheo this last phrase has been obliterated twice and two other characters substituted which read that the extermination of foreigners was in accord with treaty rights. This was the work not of the ignorant but of some of the student gentry who are opposed to all foreigners and foreign religion. In this city we sometimes hear the old threats of last year repeated—that the officials are to be killed and the foreigners' houses and chapels burned. We can do nothing but sit tight and hold on, with our eyes and ears open for any hostile signs. Work, of course, is very slow and will be for a good while yet. No one seems to identify himself with us and we must wait patiently until the tide turns. Let us hope that it will turn very soon.

YUAN SHI KAI'S ORIGINAL CABINET OF THE CHINESE REPUBLIC

Left to right, lower row: Ts'ai Yuan-pei (Education); Chengting T. Wang (Industry and Commerce); Admiral Liu (Navy); Hei-Wei-teh (Foreign Affairs); Premier Tang. Upper row: Sung Chias-jen (Agriculture); Alfred Sze (Communication); Gen. Tuan Chi-jui (War); Dr. Wung Chung-hin (Justice); Wei Tsu Tung, Secretary.

The Chinese Republican Cabinet

Through the kindness of Mr. R. N. Holmes we are enabled to give the pictures of the first Chinese Cabinet which was appointed by President Yuan Shi Kai. We have not seen this in any publication.

The group is a remarkable one, and one of the most brilliant and influential of its members is Chenting T. Wang, who was called from his position as Y. M. C. A. Secretary in Shanghai to aid in the framing of the new constitution, and was one of Dr. Sun Yat Sen's chief lieutenants. Recognizing his superior ability, President Yuan offered him a cabinet position, which was accepted only provisionally, as the Association work was regarded as having first claim. It speaks for the character and quality of this young man of thirty-two that within a year he rose from the ranks of ordinary life to a cabinet rank, and the post of vice-minister, second to the premier. As a pronounced Christian, head of a distinctively Christian institution, his selection was the more significant. He was educated in this country, after graduating from a Chinese university, taking his final work at Yale. He exercised a wonderful influence over students while in college here, and was picked out by Dr. Mott as the man for Shanghai, where his work has been largely among students. He has won converts by the hundreds, and is one of the most influential Christians in his native land. It is men of this stamp who give promise of the ultimate victory of republican and Christian government in China. They are working might and main to establish an efficient government, in the face of many and great difficulties, chief among which is the financial stringency and the attitude of the Powers in regard to arranging for necessary loans.

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From Missionary Letters

"OUR DAY OF OPPORTUNITY"

Your letter found us rusticating on the beautiful Kwanhsien Mountains. We are greatly enjoying the change and rest after a strenuous year in the city. The scenery is beautiful. To the east we look down on the vast Chengtu plain, now laden with an immense rice crop, while on the west we look out on high ranges with the Tibetan snow clad peaks for a background. We are avoiding the summer heat and generating strength for the fall work. We shall be back in Yachowfu in early September. On our return trip we shall make a short visit in Chengtu.

Received the following by wire and mail from Dr. Humphreys yesterday: "Yachowfu looted; all safe; danger past." This news was entirely unexpected and we are awaiting a letter to explain the cause. We reason, however, that the looting could not have been serious, since Dr. Humphreys must have wired immediately and he could even then say "danger past."

While we may expect disorder throughout China for some time I am strongly of the opinion that this is our Day of Opportunity. I certainly hope the Baptist denomination may do something worthy of itself. Money and effort expended *now* will bring great returns. Szchuan is an empire in itself and we look to you to keep our forces up to working efficiency. —H. J. OPENSHAW, Yachowfu, West China.

OUR MISSIONARIES RETURNING TO WEST CHINA

On August 17 I cabled you the following message: "Consuls not unfavorable; twenty returned; we plan September and December." The consuls do not exactly approve of travel to the interior, but they probably will not until the Republic is fully recognized, and there is no use waiting until they do formally approve. They are passive now, putting no obstacles in the way of those who feel that it is all right for them to return. Probably it is safe to say that the missionaries of all Boards are now agreed that the only obstacle to their return is the danger of the river with the high water running now. A few of our people,—Tompkins, Dye, Morse, Smith and Mrs. Salquist,—have been seriously thinking of starting. The steamer, "Shutong," is running, and those who have already gone have traveled by her, but the accommodations on her and the danger of running the rapids in her make her a questionable solution of the difficulties of getting West before the usual time of houseboat travel, leaving Ichang about December first.—R. D. STAFFORD, Shanghai, China.

MARSHFIELD, OREGON

A New Idea — The Colportage Boat

By Robert G. Seymour, D. D.

This was the last article written by Dr. Seymour for Missions and he was deeply interested in this new venture in Evangelism

ONE day our efficient Superintendent, Rev. G. L. White, of the Pacific Coast District, told me he had something "up his sleeve" which he thought would please me. I did not doubt, but patiently waited for the revelation of the mystery; it came on March 8th, in six letters, one from each of our workers, one from the Secretary of the Oregon Convention and one from the Chamber of Commerce of Marshfield, Oregon, situated on Coos Bay, asking that the Society would have a colportage boat in Coos Bay and adjacent waters. There was accompanying the letters a large diagram of the region to be reached; and a photograph album containing innumerable views of this picturesque country and its people. The petition was so strong, the appeal so fervent, the opportunity so magnificent for real service, that I was stirred to the depths, and could scarcely control my emotions. I of course at once assented to the proposition. The origin of the movement is graphically stated in Mr. White's letter submitted at that time.

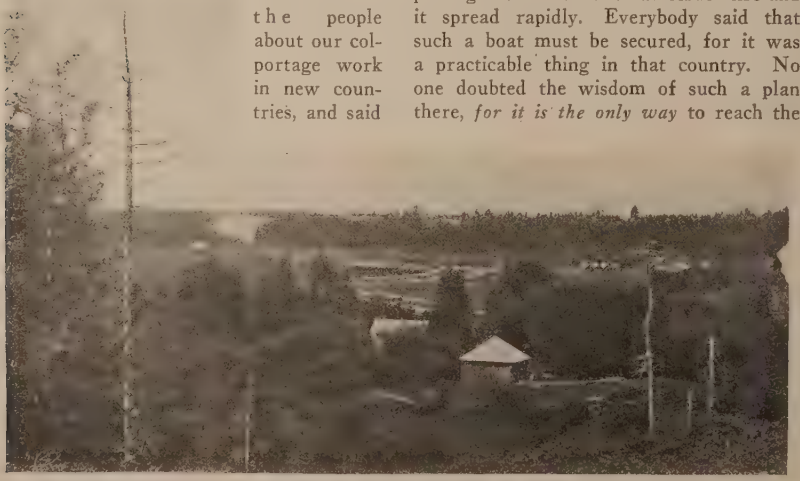
"When I went to Marshfield, Oregon, three weeks ago, to reach the town I had to take a stage over a very rough road for about forty miles, then by boat for thirty miles, then by stage along the seashore at low tide for twenty miles on the sand, and then by motor boat for eight miles more. That is a different country from any I ever saw before. It is very picturesque. For a pioneer country there are large numbers of people. In most of the country there are *no* wagon roads at all. Boats large and small ply up and down all of the rivers, bays, lakes and inlets. All of the farm produce is taken to town on boats. The children go to school on boats. Every ranchman has a gasoline motor which he uses in going to town and elsewhere. They even use boats instead of cariages for a funeral. It is absolutely impossible to go from place to place without a boat. You could not even walk or ride a horse, for there are *no roads* and you could not get over the waterways. The valleys are exceedingly beautiful and are thickly settled, often a half dozen ranch houses being within a half mile in distance.

THE SECTION OF WONDERFUL WATERWAYS

The hills are completely covered with heavy timber. Every ranch has a landing on the river. Passenger and freight boats make regular daily trips along all of the streams and inlets.

"While making a few trips along several of the rivers I saw the large numbers of people without religious privileges. They are permanent residents. There are villags without even a Sunday School, and people everywhere who seldom see a minister. It has been so difficult to get into this country, except by ocean vessel, that the whole district has been neglected religiously by all of the denominations.

"One evening after a pleasant trip up the Coos River I told the people about our colportage work in new countries, and said that it would be possible to do an immense amount of good in that country, but of course a wagon was out of the question. I said that it would be a splendid thing if we could have a *motor boat,* for that could go everywhere the people live. I pictured such a boat going about the country with a scripture verse on the side. The people all know the whistle of each of the scores of boats there, wherever they hear them, and I suggested that they would all know the Baptist boat by its whistle whenever it was heard a mile away. At the close of the meeting a man came to me and said that he would give a hundred dollars towards such a boat. I never thought of asking him for it. When this was told, the people began to talk. We had struck fire and it spread rapidly. Everybody said that such a boat must be secured, for it was a practicable thing in that country. No one doubted the wisdom of such a plan there, *for it is the only way* to reach the



NORTH INLET, MARSHFIELD, OREGON

THE COUNTRY WHERE THE TRAVEL IS BY BOAT

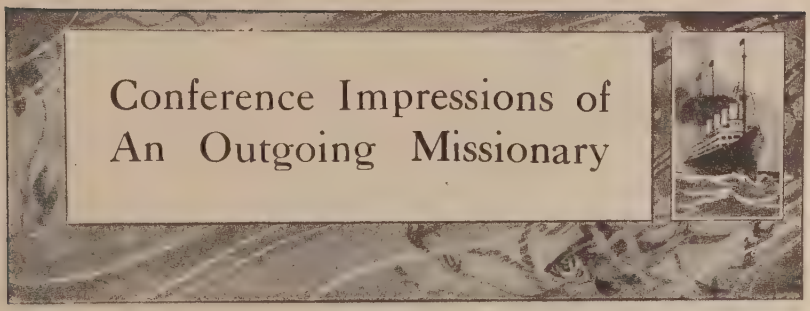
people if they are reached at all. It is seldom that you find a place where there is no other way to get about.

The people urged me to present the matter to the church at Marshfield on Sunday morning, a week ago last Sunday, and appeal for subscriptions. I told them that I did not know that the Publication Society would approve of such a plan, but that I would call for subscriptions towards such a boat and the money could be used, provided the Society would endorse the plan. I told them too, that we had no assurance that another colporter could be placed in Oregon at the present. When I asked how much they would give there was a *truly wonderful response*. Eight people, six men and two women, pledged $100 each. They are all reliable and will pay without question. Nearly $1500 in all was made in cash pledges, and, in addition to that, *all of the lumber is promised* by two reliable lumber companies. The pledges are signed on cards in the form of notes. I never before saw people become more enthusiastic over a missionary proposition. They realize the tremendous need and that is the reason they give. This has not heretofore been a real missionary church, and the church is small, about 150 members resident. What they have done is very remarkable for a western church. I

THE LUMBER MILLS AT COOS BAY, OREGON

have never known of anything of the kind before. They have done it because they feel that *something must be done to help this country*. They are dead in earnest and will be dreadfully disappointed if we can not cooperate with them. Right now there are about 20,000 people in Coos county alone, and the district we have in mind for the boat includes parts of several other counties. I am told that in Curry county, which is next to the south, there is no church of any denomination."

The work was immediately started. The work of construction has begun and a host of generous givers have made the construction possible, coming from lumber merchants who give all the lumber, and then individuals who give specials for the boat, such as a Sunday School furnishes anchor line, a man and his wife a Fog Bell, and another a Fog Horn. The cruiser is to be in every way a modern up-to-date motor boat which will cost about $3,000. It will be about forty feet in length, with ten feet beam; it will have a main cabin large enough to accommodate neighborhood meetings, which will make the boat a welcome visitor in whatever waterways it may ply. The boat is to be under the charge of Rev. G. LeRoy Hall, who was pastor of the Marshfield church at the inception of this work. He will ply all the waterways tributary to Coos Bay and also take the boat up Coquille River. He will reach the ranchers and the logging camps. He has already begun his work while the boat is building. He is doing missionary work in different parts of the county. There is a stretch of three hundred miles of waterway up the Oregon coast, and it is the Society's purpose to reach the people who are on these shores and need the gospel. This boat will be a vital force in the Oregon Convention, reaching its people. The Publication Society has a wide-eyed vision in its pioneer work, and we are confident that it has the hearty approval of the people in its wagons, cars, autos, and boats which are moving to give the gospel to the people. It has had a large part of the money pledged for the boat's construction and we know there will be generous givers who will keep it in motion.



Conference Impressions of An Outgoing Missionary

What it Means to an Outgoing Missionary to Spend a Fortnight in the Environment of the Boston Headquarters

THAT it is difficult to express my sense of the good I have received in the last fortnight, since I first saw Boston, I am conscious as I write. A westerner born and bred, it was my initial experience of New England. I know that I shall always think differently of the East now that I have seen places that hitherto were only names to me, and have come under the historical spell. We did not have much time to go about, but I managed to climb Bunker Hill monument, and had a glimpse of the Old South, the famous burying grounds in the heart of the city, the Paul Revere North Church, and the Library and Museum; and one afternoon I went out to Lexington and Concord, and my soul was thrilled at the sight of the Minute Man on Lexington Green—the very finest thing of all I saw, I think. I was proud to be an American, and to remember that my father's family traced itself back to the Puritan settlement in Connecticut. And then the thought that I was about to leave America made my country doubly dear to me.

The setting added to the impressiveness of the meetings in the Board Room of the Society, on the eighth floor of the Ford Building with windows looking out over the Charles and the crowded North End, with Cambridge and Harvard beyond to the northwest, and the bay and navy yard and Bunker Hill to the eastward—and there in sight the masts of the steamship that was to carry many of us away on our sea voyage. If the conference had been less absorbing the charm of the perspective would have proved a lure, but our minds were kept pretty fully occupied during the sessions. I never was in such meetings before, and I shall carry through life, I am sure, some of the mental and spiritual impressions that came to me as revelations.

We began with a week of morning lessons in language study. The object was to get us into the right attitude, so that we might approach our work intelligently when we actually reached the foreign land to which we were destined, and began to acquire the language. Our teacher was a missionary who knew by experience what difficulties we would meet, and whose tongue had learned the twists necessary to make the singular sounds which are not singular but natural to the Burman or the Congoese or the Japanese. I did my best to learn the difference between inflections that seemed all too alike, to get the definitions, and to do real work. The difficulties of acquiring such jargon seemed fairly appalling, and some nights I wondered if I should ever be able to preach in a pagan tongue. But I had studied enough to know that one does not learn a language all at once, and that once in a country where the tongue is heard constantly, much of the acquirement comes by absorption. Then we helped each other, and the

MISSIONARIES ON THE ARABIC WAVING GOOD-BYE AS THE STEAMSHIP MOVED OUT INTO BOSTON HARBOR, BOUND FOR LIVERPOOL

teacher was inspiring, not allowing us to think too much upon the difficulties. It was a splendid preparation, as I learned from the conversations I was privileged to have during the days that followed with returned missionaries, who told us how much it would have helped them if they had been instructed and forewarned as we had been; but when they went out, they were left to find out all the perplexities after they had reached their fields. Then, we became a band of brothers and sisters through the class-room intermingling; and we felt the glow of a common purpose and service. We shall be like classmates, and follow each other with affectionate interest, often recalling our wrestling with "phonetics."

How shall I describe the wonderful days of the conference? Enough was crowded into that week to remember through many a year. We did not have three sessions every day, but some sessions had such intensity of interest that I had a sense of physical exhaustion afterwards, and had to take a vigorous rubdown to get the blood circulating through feet and hands. Our brains were on fire much of the time. What a blessing it was to hear the advice of the veterans, and to feel their indomitable spirit. Why, more than once it came over me that the enthusiasm we beginners felt in going out was nothing in comparison to that shown by such missionaries as Doctor and Mrs. Boggs, Doctor and Mrs. Adams, and others who had spent long years in service and might have desired rest. And of all the company, who could compare in joy and anticipation with Dr. Witter, bound for Assam, while his son was going to Madras?

The memories of those sessions are precious now—they will be more precious when I shall find myself in lonely and hard places. What an *esprit de corps* there was! I had never known such fellowship before. We came to know and love our leaders. I shall always be thankful for the knowledge I gained of the Rooms and the men in them. Dr. Haggard is a master leader, bringing out all the points, disclosing the skill of the executive and the tenderness of the friend who has been on the field and understands what we shall pass through. Dr. Franklin, too, made us feel that we had a friend to whom we could come freely for advice and help. I had a certain idea of the Rooms before I came to this conference. I had heard some people say that there was too much

attention paid to machinery and too little sympathy with the missionaries. I know better now. I was given permission to inspect everything, and urged to become familiar with the methods, so that I might know just how things were done, and appreciate some of the difficulties of long distance connections. I am sure that if delays ever occur in correspondence or transportation I shall not be critical. Everything is planned for the convenience and comfort and heartening of the missionaries. We all came not only to appreciate the character and ability of our secretaries, but to love them as brothers. Repeatedly I said to myself, as the meetings went on, "Oh, if only all our church members could share in such a conference as this, and understand the management of this vast enterprise, what a stimulus would be given to the cause, and how the pastors with new impetus would devote themselves to the work of educating their people along missionary lines."

Best of all were our devotional services. The singing was uplifting. I felt the influence of it, and I thought still more about it after the Editor of MISSIONS told us how he had been inspired as, sitting at his desk writing, he had heard us sing—we sang with such heart the grand missionary hymns of the church. I felt ashamed that I, preparing to go to the foreign field, had not known what a Missionary Hymnal our Societies have prepared, with just the cream in and none of the skim-milk of modern jingly tunes. What a blessing it would be if all our churches had this little Hymnal, which costs only fifteen cents, and used it at the missionary meetings. I feel like devoting my first furlough time to introducing this matter to the churches. At any rate, the singing did me great good.

And the prayers—how they lifted us above the levels of the ordinary and brought us into the presence of the Infinite Love. Prayer will seem a holier thing to me, though it has been sacred and intimate since I first could say "Father" as Jesus teaches us to say it. Prayer seems real to the missionary. It must. Not that he is different from other Christians in faith, but he must know how to pray, or how can he go on. Prayer is more definite to me since the meetings.

There was a most practical side to the conference. We were told frankly what we were going into. We were warned and informed, counseled and guided. The problems of the fields were presented by those who knew them. Questions of administration, of procedure, of attitude towards the natives and the heathen religions, of policy and courtesy, of self-support and cooperation—all sorts of questions were discussed. My note-book is full of valuable matter that will stand me in good stead, I am sure, in days to come. And the various phases were set before us in such admirable manner by the assigned speakers—some missionaries, some secretaries, some pastors, and one editor, who indicated our duty in relation to MISSIONS and the religious press. I shall not forget his injunction to send items, if one could not get time or find inclination to write a long article. We could feel the heartbeats in all of those who spoke to us. I never before heard a series of addresses concerning every one of which I felt that it was the genuine expression of a heart interest and a Christian experience; and that alone made the conference a benediction. The contact with missionary Christians—that seems a strange way to put it, I know, as though there could be any other kind of real Christian—girds one like a suit of armor.

Then we had, many of us, to speak on Sunday in the churches, and at some prayer meetings. I remembered Dr. Haggard's injunction not to preach a sermon, but just to tell the people how God had led me up to this time, and to make the impression personal. He said it would not be immodest, because the people understood it, and wanted to know why we were giving ourselves to this cause. I tried to be simple and natural, and my soul was filled with gratitude and joy as I lived over the experiences of grace that conquered my aversion and changed all my plans. I forgot the audience and felt the glory of the gospel, the thrill of the joy of preaching Jesus to those who had never heard of Him. The people crowded around me,

MISSIONARIES LEAVING NORTH STATION BY TRAIN FOR SAN FRANCISCO

and many said I had given them a new idea of what it was to be a missionary. I pray that they may be led to a new interest in missions, and I know that my soul was blessed by that Sunday.

On Monday morning we were taken to the Ministers' Conference in Tremont Temple, and given a chance to tell why we were going abroad. This I had done a half dozen times now, the most important occasion perhaps being at the Des Moines meetings, but I realized that it was not a repetition to these hearers, and that it might even inspire some of the pastors to a deeper interest in missions to see us personally. Then we had a farewell reception given by the Boston Baptist Social Unions—the Men's and Women's uniting—when a large company came to greet us and wish us godspeed. And last of these public functions, there was a great meeting on Thursday evening, crowding Ford Hall, galleries and all; and here again we made our brief statements and were received with lively interest. Surely everything was done to make us feel the interest of the churches in our cause, and in us as representing it. I had always heard of New England people as cold and lacking in cordiality. I know better now. Boston has a warm place in my heart. I have made friends whom I shall never forget. I feel as though I had a personal interest in the Rooms. I know that I am broader in vision, larger in purpose and soul, stronger in faith, better fitted for the task before me, because of these conference experiences.

And now, as I close, the last prayer-meeting in the Rooms has been held, the friends have said good-bye, and we are on the steamer that is to be home for some days. In an hour we shall sail down the harbor. My thought turns to the home in the West where parents are praying for their son. But every resolve of my soul sets me towards the far land to which I have been appointed—the land consecrated by Judson, where Hinduism and Buddhism and Mohammedanism combine to struggle against the light of Christianity, which shall eventually dispel the darkness. I wish to help usher in that full day for Burma and India, for Assam and China and Japan. God bless my native land, for which I shall ever pray, and make her Christian and missionary through and through. God bless our churches and make them a lesson to the whole world. God bless us every one!

The Baptist Forward Movement for Missionary Education

Conducted by Secretary John M. Moore

Sure to Interest

"THE INDICTMENT OF CHRISTIAN AMERICA FOR CRIMINAL NEGLECT."

This is the title of a Mock Trial which has just been published in connection with the Home Mission Campaign. The author is Rev. Charles H. Sears, Executive Secretary of the New York City Baptist Mission Society and the author of "The Redemption of the City."

There are five counts in the indictment. The defendant is accused:

1. Of the wilful neglect of her natural wards, specifically the Indian and the Negro.

2. Of the careless neglect of backward peoples within her borders, notably the Latin and the Slav.

3. Of oppressing or permitting the oppression of the poor within her borders.

4. Of placing or permitting the placing of pitfalls in the pathway of the weak.

5. Of monopolizing religious privileges.

The participants include, judge, clerk, attendants, district attorney, defendant, attorney for the defense, twelve jurymen, and the following witnesses:

For the People:

Sequoyah, Educated Indian.
George Washington Jones, Educated Negro.
Manuel Ortiz, Porto Rican.
George Zvada, Slav.
Maris Koquinis, Educated Italian.
Anna Brinski, East Side Polish Mother.
Maria Lukoez, A Bohemian Working Girl.
John A'Hern, Labor Leader.
Frank Mason, Frontiersman.

For the Defense:

Alfred Norcross Suburbanite.
James MacFarland, Christian business man.
City Missionary (man or woman).
Home Missionary (man or woman).

The purpose is to give a survey of the outstanding Home problems by means of questions and answers in this somewhat dramatic form. The trial method is particularly well suited to bring out both the strength and the weakness, the achievements and the needs in our Home Mission work.

As an illustration of the direct examination of a witness the following is given:

DIRECT EXAMINATION

By District Attorney:

Q. What is your name? *A.* Frank Mason.

Q. Where do you live? *A.* In Twin Falls, Idaho.

Q. Were you born in Twin Falls? *A.* No, I was born and trained in Connecticut, but the West has got me now all right.

Q. Have you personal knowledge that qualifies you to testify in this case? *A.* I have knowledge of Christian America's neglect of the religious needs of her own kinsfolk.

Q. Are you a Church man? *A.* Yes, I am much interested in Church work.

Q. Is this not unusual for a frontiersman? *A.* There is no religion to spare out West, but many are active Christians.

Q. Have you knowledge of conditions outside of your own State of Idaho. *A.* Yes, particularly in Utah, Montana, Washington; and I have made a study of

some great changes that have taken place as the result of irrigation and dry farming.

Q. What is the effect of irrigation upon the growth of population? *A.* Six or eight years ago my home city was desert, with no companions but sage-bushes, but now we have a population of some 6,000, with electric cars and electric kitchen irons.

Q. But this must be exceptional. *A.* Not at all. Hundreds of towns have sprung up in irrigated tracts through the arid region of the West.

Q. Where is the arid region of the West? *A.* Some one has said, if you fold a map of the United States with its east and west edges even, the crease down the center is, roughly speaking, the dividing line between humid and arid America.

Q. How extensively is irrigation being introduced? *A.* The government alone is spending some $8,000,000 annually in irrigation, while vast sums have been expended by private corporations.

Q. Are these arid tracts thickly populated? *A.* They are coming to be much more thickly populated than the agricultural districts of the East. For example, I know of a farmer in Montana who raises ninety bushels of wheat to the acre; fifty acres of such land makes a good farm. It is said that ten acres of orchard means an independent income for life. One hundred people on farms means twenty-five more in town. It will be seen then that these irrigated districts are destined to sustain a great population.

Q. What is the relation of dry farming to the growth of population? *A.* An enormous area is made available for habitation by the Campbell system of dry farming. There is enough semi-arid land in the United States to make a belt three hundred miles wide from Canada to Mexico! All this can be tilled profitably without irrigation.

Q. Are there other factors entering into the development of the West? *A.* Yes, prairies once given to cattle-ranches are now turned under the plough. One cattle-ranch makes many farms. Another thing; Indian reservations are being opened for white homesteaders. Ten reservations, for example, are being opened at once. An area considerably greater than Holland is being opened to settlers and they are coming in. At one of these registrations there were 114,769 applications for 5,000 farms,—not speculators, but settlers.

Q. What is the relation of all this to the subject of religious neglect? *A.* The Church has not kept up with the growth of population. In other words, there are not enough churches.

Q. Be more specific. *A.* I was in one town of four hundred people in Wyoming where there is no religious work of any kind. In Utah, for example, there are four hundred communities with post-offices, with but eighty places of Christian work. There are forty cities and towns, having a population of over five hundred, with no Christian work. In Montana I saw a young man who had traveled sixty miles to attend his first religious service. He had never had a chance. In western Washington, out of 1,146 towns, only 249 have a church organization. About 56 per cent. of the children of western Washington have never been in a Sunday-school.

Q. Do you allege that the defendant is responsible for this lack of religious instruction? *A.* I do. There should have been a greater willingness to share Christian advantages with those who do not have them.

The price is ten cents per copy, and it may be secured through the Forward Movement, the Home Mission Societies, or District Secretaries.

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Pastors, Send for These

IMPORTANT BULLETINS

The Neglected-Fields Survey Committee of the Home Missions Council is to publish a series of bulletins giving some of the findings of the state survey committees in fifteen western states. The first bulletin is to be issued in time for use Home Mission Week. Secure it of Mr. James E. McAfee, 156 Fifth Avenue, New York City, Secretary of the Committee. Cost 10 cts.

OUR SPANISH-SPEAKING NEIGHBORS

Spanish-Speaking Work in Five Southwestern States

By L. C. Barnes, D. D.

FOR more than half a century now evangelical work has been conducted by several denominations among the Spanish-speaking people in the Southwestern States. But it is only recently that the first general Consultation of the field workers has been held. It was called together by action of the Home Missions Council and convened in Albuquerque, New Mexico, June 11-13. The calling of such a Consultation is another sign of the new era in Home Missions.

Nearly fifty workers were present, from Texas 2, New Mexico 22, Colorado 4, Arizona 5, California 6, Home Mission Executives from outside the five States 7. Though unable to be present Dr. C. A. Wooddy had done much work in gathering data and arranging for the Consultation. Dr. R. M. Donaldson was chairman of the Committee of Arrangements. Seven sessions were held, one for public presentation and six for conference of workers. There was a free, wholesome and vigorous sifting of facts, methods and plans.

ROMAN CATHOLIC CHURCH OF CONEJOS, COLO., THE OLDEST CHURCH IN THE STATE

MAGNITUDE OF THE PROBLEM

A year and a half ago the writer had a map made to show by wafers of different colors the work of the four leading denominations for Spanish-speaking people, as shown in printed reports, distinguishing schools and churches by wafers of different shapes. Neither governmental nor state statistics give the number of Spanish-speaking people, commonly called "Mexicans" in the United States. There is a valid objection to the term "Mexican" by some on the ground that they were born in the territory of the United States and that since their ancestors have occupied it for more than a hundred years, they have unquestionable right to the title Americans. *

PUBLIC SCHOOL ONE SQUARE FROM OUR CHURCH LOT, TUCSON, ARIZ. ATTENDED ALMOST WHOLLY BY MEXICAN CHILDREN

BAPTIST CHURCH AND GROUP AT ORTIZ, COLO.—MISSIONARY KING IN CENTER

The following table represents the information possessed by those present at Albuquerque. It is not official. Many elements in it are mere guesses. Only two workers came from Texas where there is a large Spanish-speaking population. In spite of its serious defects, it is given as by far the most complete showing of the facts in the case ever gathered and is printed with an earnest request for corrections.

English-speaking Evangelical Work

	Spanish-Speaking Population	Denomination	Workers	Churches	Members	Boarding Schools	Pupils
Texas	265,000 to 300,000	Baptist	20	27	500		
		Congregational	1	1	80		
		Episcopal	1	3	50		
		Meth. Episcopal	1	2	94		
		M. E. South	11	14	1000		
		Presbyterian		22	1300		
		Presb. South	10	3			
		Others	4	2	64		
		Total	48	74	3038		
N. Mexico	120,000 to 185,000	Baptist	2	4	121		
		Congregational	3	3	60	1	40
		Methodist	24	41	2203	2	78
		M. E. South	1	1			
		Presbyterian	18	27	987	3	266
		Others	3	2			
		Total	51	78	3371	6	384
Colorado	35,000 to 50,000	Baptist	1	2	50		
		Methodist	1	4	98		
		Presbyterian	6	14	510		
		Total	8	20	658		
Arizona	45,000	Baptist	2		15		
		Meth. Epis.	2	6	288		
		M. E. South	2	2	75		
		Presbyterian	4	5	300		
		Others		1	60		
		Total	10	14	738		
California	150,000	Baptist	5	2	40		
		Meth. Epis.	5	3	90	1	60
		Presbyterian	8	7	396	1	25
		Others	4	5	45		
		Total	22	17	571	2	85
Totals	615,000 to 730,000		139	203	8376	8	469

There are 26 Protestant parochial schools in New Mexico and Colorado with 1510 pupils, none in the other three states.

MEXICAN BAPTIST CHURCH LOT AT TUCSON, ARIZ.

SENOR BOSOCO AND FAMILY AT TUCSON

If the table were complete it would fail to indicate the magnitude of the problem. In New Mexico more than half the people are Spanish-speaking. In all the border states large numbers have been coming from Mexico recently. In Arizona the latter are twice as numerous as the native-born. Many of these intend to remain but have no intention of becoming citizens. Mexican workers declared that they would be shot by their compatriots if they were to favor American citizenship. But even of the old stock within our territory for generations, it is affirmed that they have been the slowest of all non-English-speaking peoples to learn our language. Some believe that statehood and the influx of settlers from other portions of the United States will now rapidly alter the complexion of things. One thing is certain, new measures are essential to efficiency. The denomination which has done most (Presbyterian) has spent over one million dollars on this work in the last thirty years. Others have done something. As indicated by the table only a little over one per cent. of the Spanish-speaking people are enrolled in the evangelical churches. Of course great Americanizing influences have been exerted which do not appear in such statistics. The time is ripe for vigorous, cooperative endeavor to solve the problem.

COOPERATIVE PLAN.

The Consultation agreed on a plan of which the following are the essential features:

First. That this Consultation in cooperation with the Home Missions Council institute a Permanent Interdenominational Council on Evangelical Work among Spanish-speaking people of the Southwest, which (1) shall be composed of one representative from the field for each of the religious bodies concerned and one officer or member of each of the national boards or agencies administering work among these people; (2) shall organize to perform its duties as may seem wise to it; (3) shall encourage and actively promote measures of common interest and value for the evangelical work and workers in the field prescribed; (4) shall maintain a living survey of conditions among the Spanish-speaking population of the Southwest; (5) shall consider arranging for and promoting annual institutes or conferences of the workers in this field, organized by groups within the five civil units at present involved, viz., California, Arizona, New Mexico, Colorado and Texas, or otherwise as may seem best; (6) shall consider arranging that each third year these five—more or less—groups shall meet in a general conference or institute at one center; (7) shall through these conferences or otherwise study the problem of this field and work and encourage such a degree of cooperation in method and aim as shall best promote the work of each agency and the whole enterprise of evangelization and uplift; (8) and shall suggest principles and methods of comity to the religious bodies and missionary agencies cooperating, so as to insure economy of expense and avoidance of spiritual neglect in any region of this field.

Second. That this Permanent Council and the plans proposed do not destroy the

autonomy of any religious body or missionary agency in the conduct of its work.

Agreement was reached as to a number of minor details in connection with this plan and others were referred to the Permanent Council.

BAPTIST WORK

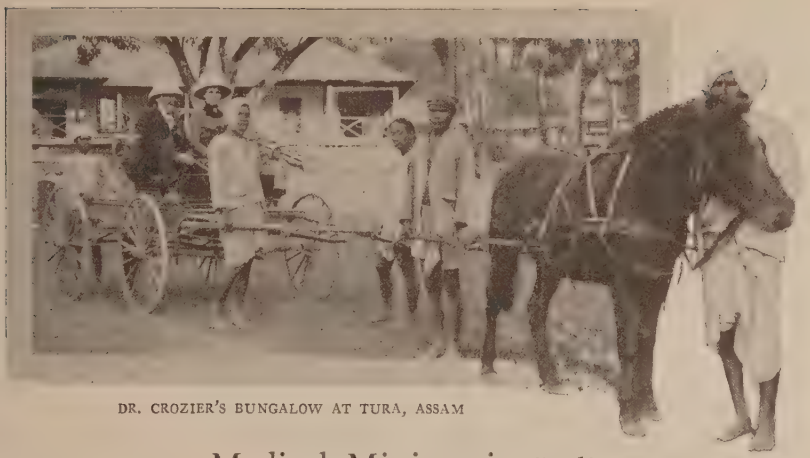
The figures given show that Presbyterians and Methodists have been doing more than others, Congregationalists and Baptists comparatively little. Unfortunately the Southern Baptists did not send any representative to the Consultation. Hence the facts for Texas were only a rough guess (or should we say reckoning?) by others from that state. In New Mexico we have four organized churches. But there are also half a dozen out-stations. On the way home I visited our two Spanish-speaking churches in Colorado, at Alamosa and at Ortiz. They are in the south central part of the state, which is the oldest part, and was settled by "Mexicans" more than fifty years ago. The oldest church building in the state is the Roman Catholic Church and monastery at Conejos between our two stations. The village of Ortiz, eight miles south of Conejos, is quite on the southern boundary of the state. It is a wholly Spanish-speaking farming community. Señor Recardo Casias, one of our members, has over one hundred acres of fertile soil paid for and well irrigated. Señora Casias is clerk of the church. She and her brother, Deacon Solomon Garcia, were once pupils in the school which we formerly conducted at Velarde, New Mexico. Our neat chapel is a significant feature of the little village. The Board of the Colorado Baptist Convention after investigation concluded that there is no longer need of a Baptist parochial school at Ortiz, the public school being sufficient. That view of the case is confirmed by the fact that Señor Casias is now one of the public school directors.

The founder of our Spanish-speaking work in Colorado is Rev. J. G. Jeantet. He has been called to our new work in the beautiful summer resort of old Mexico, Cuernevaca. But the disturbances in that part of Mexico have delayed his going. Brother Jeantet can speak knowingly of the debasing superstition of some Romanists, for he was a member of the order of Flagellantes and has seen their backs bleeding under the lashing of the cruel chain. His call to Mexico illustrates the important relationship of our evangelical work among the Spanish-speaking people in this country to that in other parts of the continent. The close interrelationship is further emphasized by the fact that his successor in the pastorate at Ortiz and Alamosa is Señor Alturo Anderson, who was brought to Christ and to the Baptist faith in Central America. Dr. W. I. Bingham, formerly an independent worker there and now the efficient physician and pastor at Lafayette, Colorado, knew Brother Anderson in Guatamala, vouched for him and pays a large part of his salary as our missionary.

In Arizona we have Spanish-speaking work at Yuma and at Tucson. I visited the latter. Tucson is one of the oldest Mexican settlements in the southwest. The mission of San Xavier near there in mid-desert is one of the ancient Spanish posts. In modern Tucson there are some six thousand Spanish-speaking people. We have obtained an ample lot in the next square to a large public school building which is attended almost exclusively by "Mexican" children. Our missionary, Rev. Andres Bosoco, is a vigorous worker and the Society has made an appropriation to help build the needed chapel.

In Southern California Mr. and Mrs. L. E. Troyer with their large practical experience in Porto Rico and Mexico are giving our Spanish-speaking work a great impulse. The church at Santa Barbara is revived, one is organized at Los Angeles and four other points are occupied. The best of it is that the American churches at each place are taking an active part in the aggressive advance.

The work of our Society for Spanish-speaking people in the United States is far too small. We are not doing our fair share for the six or seven hundred thousand needy people. But what we are doing is wholesome. For the most part there is immense overlooking and little overlapping in the work.



DR. CROZIER'S BUNGALOW AT TURA, ASSAM

Medical Missions in India

By Rev. G. G. Grozier, M. D., of Tura, Assam

INDIAN MOTHER AND CHILD

IS it a strange coincidence that in most of the sections of India where medical missions have been most faithfully maintained the Christian population is greatest, and has made the greatest per cent. of gain during the last ten years? Is it impossible of belief that more villages are reached in a year by the medical than by the evangelistic agency of some large missions, or that Jesus knew the needs of India's 3,000,000,000 and the most effective way to affect human life when He gave the command to teach, preach and heal, and when He himself followed that method? The medical mission appeals to all classes and opens all doors.

Much talk and some writing during these last few years would seem to suggest that Christ's command does not greatly apply any longer to India. In the midst of the tremendous crisis in China, a crisis "brought on probably more largely by medical missions than by any other human agency" (Dr. Main, Hangchow), are the Boards allowing themselves to forget the peculiar call of India, where caste, foreign dislike, and many other barriers are being broken down by the same agency? Instead of actually reducing the men medical missionaries maintained in India (as has been the case in each of the last two years, though the women have been increased) could not the Boards have passed on the call to the churches and the schools so clearly that the number required by China could have been supplied without reducing the Indian agency?

COMPARISON WITH CHINA

Is it unknown that China has almost as many medical missionaries as has India, in proportion to population—415 in China, 1 to 1,000,000, and 322 in India, 1 to 900,000? Has it not been recognized that in the regions best supplied with

medical missionaries in China there is the greatest number of native Christians practicing independently? In their comparison of the urgency of the two fields is there enough thought given by the Boards to the presence of the many efficient Christian physicians graduated annually by the more than a dozen mission medical schools of China? India has but two such schools; one of them just established for men, and one for women that has graduated 32 in the last seventeen years for a medium grade of medical work, 17 as low-grade assistants, and 30 nurses. Aside from these, many medical missions in India have trained their own assistants as they have been able to get the men and the time to train them for such work. It may seem abnormal that among the 3,000,000 Christians of India there are not more physicians. It needs to be remembered that the great mass of Christians are from the lower and uneducated classes and from the savage or semi-civilized tribes. It may also be pointed out that there have not been mission medical schools in the heterogeneous populations, and that comparatively few have been educated up to entrance to the good Government schools. Furthermore, so unsatisfactory has been the influence of many natives in Government medical service that it has not made that calling attractive to many Christian men. Some of us are effectively working along lines that converge towards the medical schools as an entrance to large service and a rich Christian opportunity.

It may be interesting to notice from the last issued reports of medical missions in India and in China a few items of comparison for the year 1910:

	India.	China.
Total number of medical missionaries	322	415
Total number hospitals and dispensaries reporting	145	126
In those reporting there were physicians	243	175
In those reporting there were nurses (total number 205)	82	
Total number out-patients	1,043,244	
Total number treatments given them	3,200,497	1,594,828
Operations	71,274	47,976
In-patients in those that reported	49,214	51,121

Many of the 205 nurses are wives and not in regular hospital work.

It will be seen that the *hospital* service reaches proportionately more in China than in India, but that in the out-door and home work the Indian service is much greater, and that the operations are more numerous in India. In India 10 mission hospitals treated in 1910 over 10,000 out-patients and over 1,000 in-patients each—8 of them in the Panjab; 27 others treated over 10,000 out-patients; and 4 others treated over 1,000 in-patients each, two of them being in Ceylon—one of these is in the country far from the city. South India has an exceptionally strong work compared with the rest of India aside from the Panjab. It is said that China collects about two-thirds of its medical mission expenses locally. In India this item is not yet tabulated, though in many cases it is encouraging.

It was stated in a paper by Dr. C. R. Hager at the Fourth Medical Missionary Conference at Battle Creek, Jan. 2-5, 1912, that "The suffering Chinese can now receive good and intelligent medical aid from their own countrymen." This is not at all extensively true in India, and it is difficult to believe that it is true of China in general, though we can well realize that it may be true of the province in which Canton is situated, where, according to Dr. Hager, one-eighth of all the medical missionaries of China are located. He rightly considers that the greatest medical service they can render China is to train the Chinese for medical work, and says there are hundreds of capable Chinese physicians practicing with western methods, and that there are large numbers of drug stores usually managed by some graduate of a mission medical school. With this splendid achievement in view in the oldest and most agressive medical mission center, and looking out upon the successes and needs of all the country, the Centennial Conference at Shanghai in 1907 asked that the number of medical missionaries be increased to 1,000—1 to 400,000 population: far better than double the present proportion in India, and they have large and increasing numbers of good Chinese physicians. What a mighty shout of joy would

go up all over India if the churches in the homelands would double our numbers! By all possible means give China more NOW, but don't give us less! This ye ought to have done and not to have left the other undone.

INDIA GOVERNMENT MEDICAL SERVICE

True, India has the greatest of all Government Medical Services—I think I am safe in saying this, though I have not accurate personal knowledge of others, but at all events a very great and efficient service. It is, however, terribly handicapped by its unavoidable use of a staff in most of its hospitals and dispensaries of Hindus and Mohammedans with their inherited and acquired tendencies and character.

At a total cost in 1910 of about $5,000,000, treating almost 35,500,000 patients (Government, 581,236 in-patients and 34,440,810 out-patients), and educating 3,790 men and 177 women, besides about 100 nurses and 40 midwives, graduating 443 for complete and medium grades of medical work, 145 as low-grade assistants, and a few nurses and midwives, Government and Missions have conducted a large work. Government alone spent on this service in 1910—besides many thousands of dollars on grants-in-aid to missions—$4,225,000. Mainly through the post offices it distributed at about cost price 1,500,000 10-grain packets and 1,000,000 tablets of quinine. It is doing an enormous work dealing with plague and other special diseases, and is just now making large preparations to prevent the inroads of yellow fever as soon as the Panama Canal is opened to the public. It has eight insane asylums. It conducts and finances 3,481 hospitals and dispensaries, including 360 railway and a few private aided dispensaries. These together performed 1,225,000 operations during the year.

A HINDRANCE TO GOVERNMENT EFFICIENCY

I once visited a Government dispensary that was in the charge of a native Christian. Such crowds flocked there that the superior officer remarked in his report that it seemed to be a very popular dispensary. But such are rare in Indian life. Though many go to some of the dispensaries, yet the all too common feeling or necessity for bribes keeps away the greater multitudes both in India and in Burma, and sends many patients past Government's supposedly free doors to the Mission, where in many cases they know a price is charged for medicine. A greater mistake could hardly be made than to suppose that just because Government has a dispensary in a place missions should do nothing along that line. Since I began here the reported attendance at the Government Charitable Dispensary has largely increased. In but rare instances has there been no justifying need for the Mission to undertake such work.

Let me quote a few typical incidents from Rev. J. M. Baker's excellent study in *The Baptist Missionary Review* for November, 1911.

"Little is done," says one, "for sick women, and bribe-taking is so prevalent that for the poor it is almost impossible to obtain good medicine or conscientious treatment."

Another says, "Either through ignorance or lack of sympathy they so often fail to help."

Another says, "In a town with 11,000 population the only hospital assistant could not count the pulse," and "There are various instances of refusing to touch cases unless pay Rs. 10 to Rs. 13 or a buffalo was received."

Another, "A girl had a decayed shinbone sticking three or four inches out of her flesh. At the Government hospital they promised to operate, but continued to postpone the date. On one day a message came indirectly that when a certain thing was put up in the apothecary's go-down the operation would be performed."

In P—, Burma, a Karen woman was taken to Government charitable hospital. The assistant was a native of India. It is said he demanded Rs. 30. With difficulty this was raised and paid by the friends, for they were assured that only so would the patient recover. Death of the patient was their reward. Those who paid the money refused to enter a formal complaint, lest they be badly treated if they should need to go to hospital later.

Let it be understood that such conduct is not at all favored by the European officers in charge of these dispensaries. They themselves can be there on duty but an hour or two once a day, or once a month, or once in several months. Many bribe-takers would be suitably dealt with if the evidence were at hand: Government simply tries to do the best it can with what it has.

Of the 45 persons replying to Mr. Baker's inquiry only four were at all satisfied that Government does or can meet the humane need of the populace.

GREAT ADVANCE NEEDED

Though Government is pushing creditably for the good of the masses, yet, according to Sir William Moore, surgeon to one of the recent viceroys, the Government system of medical relief does not reach 50 per cent. of the population.

The Inspector General of Civil Hospitals for Bengal in his report for 1901, seeming to realize that there should be a dispensary in every small rural area or town of 3,000 population, says that to accomplish this Government dispensaries would have to be multiplied forty times.

A recent report for five years from Calcutta shows that in that city, where some claim there is no justification for medical mission work, over 60 per cent. of the persons that died had no medical care at all, either native or foreign! Think of 31,221 cases of fatal sickness in five years in one city with no medical assistance or help of any kind—in a total of 49,761 deaths. Yet some people say medical missions are not needed in Calcutta! In Calcutta half of the Mohammedan children die before they are one year old; in the whole population one-third die in the first year. In Bombay 59.3 per cent. die before they are one year old. This is said to be seven times greater than the infant mortality in England. Medical mission service is maintained in the large English and American cities: why not in these equally large Indian cities? Government is doing good work in the cities at home; Government is doing good work in these Indian cities: it can not cope with the situation either at home or here. Christianity must express itself in worthy and noble effort, and much more than at home in these great masses where most of them cannot conveniently hear of eternal life and health. The increase that would be demanded for Government to meet the humane needs—even if it had the suitable men—would be enormous. It is vain to think that Government can or should for at least a generation to come relieve us in the slightest degree of our obligations to our fellow mortals, or to our church—in the slightest degree within the utmost of our ability to provide. In a very few localities within a generation the natives will be prepared to take much of the burden of medical work, but only in a few localities. It is unchristian to leave this great opportunity to Government when it is such a mighty agency in the Christianization of the land, and when it is within the command of Christ and the power of the church. Our Christian duty is not performed by asking Government to render this humane service. In fact at the present time both Government and Missions combined meet but a small portion of the need of this teeming population in cities and scattered villages alike. All combined there is but an average of one source of even moderately qualified medical assistance in an average population of 72,000. Let Government double its noble effort and let medical missions be increased three-fold, yet there would be only one dispensary or hospital with a small staff of native helpers and sometimes two or three doctors and nurses, but often only one doctor with no nurse, in a population of 40,000! Think of us surrounded by the diseased multitudes. What a grand opportunity for anybody with money or life to invest! In England there is about one physician to 1,500 population; in America one to 500 or 1,000 population.

Madras City is said to be well supplied by Government for all medical needs, yet five years ago the United Free Church Mission started a medico-evangelistic work there in the center of a large and hostile vernacular-speaking Hindu community. They now regularly have large, orderly, attentive Gospel meetings, and "not a

shadow of anything that could be called opposition—the result mainly of medical work, which has become practically self-supporting."

RESULTS: GREAT CHRISTIAN INCREASE

Travancore has an old and one of the largest medical missions in India, treating in 1910 a total of 3,473 in-patients and 105,990 out-patients. The population of that Native State increased 16 per cent. during the last decade, but the Christians are credited with an increase of 30 per cent., the Mohammedans 19 per cent., Hindus 12 per cent. About one-fourth of the entire population are Christian. In the Native State of Cochin also about one-fourth of the people are reported as Christian. In the Nizam's Dominions also there has been a very large Christian increase. So it is clear that it is not English Government backing that produces Christians, but it is rather the message itself in word and life. It can not be maintained that the medical work has directly led to such excellent results, but the efficiency and extent of the medical work have certainly most powerfully affected the people of all classes. The Panjab has a more recent strong medical work; in fact about one-fifth of the present medical missionaries are in that one province, and they are doing a very large and aggressive work. During this last ten years the Christians have increased 446 per cent. In the Central Province Christians have increased 169 per cent.; in the United Provinces 75 per cent.; Madras Presidency 16 per cent. The southern part of this Presidency is included in what is commonly called South India. Except in the southern part this Presidency is not so well supplied with aggressive medical mission work as some of those sections with a great increase in the number of Christians. Burma with its increase of 42 per cent. would seem to be an exception to the coincidence of a strong medical work and large increase of Christians. But even in Burma the Census Officer comments on the specially large increase in the Hills, and that is where our medical work is. An inspiring exception must be made in the case of the Kengtung mission. We have a medical missionary there, but the great movement seems to be the direct work of the Spirit largely apart from human means, other than prayer and evangelistic effort.

But since the first Christian convert under William Carey—who is said really to have been converted through the agency of the medical work of Dr. John Thomas, associated with Carey—the actual results of purely medical mission work can not be ascertained, but that a large determining influence has been exerted is unquestionable; and we who see the field and the work being done feel very strongly that the work in this line should be largely increased, especially in our own Society's large field with its wide extent of territory responsive to the touch of love. The Edinburg Conference Report (Commission No. 1) says, "Medical Missions are practically on the same level as education as a method of high value. They are a noble feature of modern missions. They break down barriers, they attract reluctant and suspicious populations, they open whole regions, they capture entire villages and tribes; they give a practical demonstration of the spirit of Christianity." And we who are in the business can see that in general they are or can be much cheaper than educational work. Shall we then withdraw them before the native Christians have fully entered this service in the same spirit and with the same heart and skill that characterizes the men and women that have built up this great work? We should greatly increase their number.

THE TIME OF CHRIST

A tremendous crisis is coming, and is coming fast, in all India. A million in ten years openly avowing Christ are but a small index of the far-reaching change in the secret lives of multitudes and in the common thought of the land. We who feel the pulse of life and see the quickening thrill of vitality permeating the literature, the thought, the life of this heterogeneous mass of awakening humanity realize full well that a mighty revolution is upon us. The Census returns now appearing send a startling fear through the Hindu leaders, editorially voiced thus in *The Indian Messenger:* "Christian mis-

sionaries are forestalling us in the most fruitful fields. Do our Hindu countrymen who are so lukewarm about the depressed classes missions realize what the Christianization of the masses means? It means in no small measure the wiping out of the hoary Hindu civilization. If the apathy of the Hindus continues the Christianization of India is only a question of time." Another Hindu paper in reporting a large meeting in Bombay called by 14 leading Hindus in response to more than 500 written requests says, "It must be judged, by comparison with most of what has been and what is, as nothing short of revolution." Of 21 speakers three were Hindu ladies. The gathering was to lend support to a pending amendment to the Special Marriage Act. Hindu ladies addressing a large audience together with gentlemen speakers is "an absolutely unprecedented experience."

Large numbers in India are secret believers in Christ and only await, like Nicodemus, the day when rigid social custom and law make it humanly possible to follow Him openly. The hospital wards and the dispensary ministrations, the schools, the press, and many other agencies, are bearing great fruit that is ripening fast. Let us press hard, press heartily, press heavenward this mighty work for the whole man till Christ shall say, "Enough, well done."

Home Mission Week

A Nation-wide Campaign in Behalf of American Social and Religious Problems

By Rev. Charles Stelzle, D.D.

IF every American does not know more about the social and religious conditions in this country at the end of the HOME MISSION WEEK Campaign, it will not be the fault of the denominational home missionary societies which are back of this movement.

Six hundred thousand posters—22 by 28 inches in dimensions—have been mailed directly to the ministers of practically every Protestant Church in the United States. A half million leaflets and pamphlets have been sent to those who should be interested in missions. During the twelve weeks' preliminary period, beginning September 1st and ending Sunday, November 24th, there will have been sent every week to the newspapers of America, special articles upon various aspects of home missions. These have been furnished to the following groups of papers:

The religious press: 106 papers.

The labor press: 350 papers.

The metropolitan press; all cities of 25,000 and over.

The country press and newspapers in smaller towns.

The Sunday School magazines and several other groups of magazines.

Literally millions of workingmen who have thought of home missions only with

contempt now understand more about the mission of the church in the United States. The ordinary reader of the newspaper has stumbled on to missionary truth of which he had never dreamed. It has been most gratifying to note the interest taken in the movement by the daily newspapers. Many of them have printed editorials with regard to it. Quite a number of the monthly magazines and many of the national weekly newspapers have agreed to print special articles in their November issues with reference to American Social and Religious Problems. Special material for the use of pastors and other leaders during HOME MISSION WEEK itself— which is to be observed from November 17th to 24th, inclusive—has been issued by the central office in New York, but it will be furnished upon application by the various denominational home missionary boards without expense. Weekly bulletins for the use of the leaders throughout the country have been issued from the beginning of the campaign. Nearly a quarter of a million specially engraved post cards have been sent through the mails, and countless numbers of Home Mission stickers have been used upon letters.

The primary object of the HOME MISSION WEEK Campaign is, of course, to call attention to the seriousness of the situation in the United States, in our cities, in the country districts, among the immigrants and negroes, and among the other groups with which home missions have to do; but it is also an attempt to impress on every man and woman and child of every evangelical denomination in this country the supreme importance of saving America for the Kingdom of God, through the established agencies of the church, and to convince them that they have a distinct personal responsibility in the performance of this stupendous task. It is conducted in the confidence that the home missionary agencies of the church are equal to the present situation, and in the belief that an awakened church, an intelligent church, an enthusiasic church, will result in a contributing church, which will make possible through the home mission boards an American missionary enterprise which will truly make our country God's country.

If it could be demonstrated that America's greatest problems are fundamentally moral questions—and our wisest statesmen have said that they are—then it must be conceded that an unselfish agency which spends large sums of money annually for the development of great moral ideals, and enlists thousands of workers to apply them to human life, is worthy of the respect and the support of the nation. The American Home Mission enterprise, as represented in the various Home Mission Boards of our country, is the biggest, broadest, bravest movement in the United States because it stands for the physical, social, economic, intellectual and religious emancipation of all the people.

Is HOME MISSION WEEK to be observed in your church? If not, can you give a good reason why it should not be? It is not too late. Write to your Board for free literature, and then begin to organize for the campaign in your own church. This is a nation's opportunity.

★ ★ **HOME MISSION WEEK, NOVEMBER 17-24** ★ ★

IF AMERICAN CHRISTIANITY CANNOT SAVE AMERICA, IT CERTAINLY WILL NOT BE ABLE TO SAVE ANY OTHER COUNTRY

The Farewell Appeal

NO one could hear the brief messages given by the missionaries at the farewell meetings in Ford Hall without feeling the strong appeal that came from each one. The appeal was not always put into words, but it was just as evident. There was the appeal to join in the joyous anticipation of service abroad. All of the speakers expressed their happiness at the prospect before them, and some were quite jovial in their references to their experiences and plans. It was decidedly a happy occasion, and probably none were happier or showed more evidently the keen joy which was theirs than Dr. Witter, returning to Assam, and Dr. Boggs, going back to South India. Then there was the appeal for service by those who were to stay at home. Some told how the great disparity in the number of workers had led them to choose work in the foreign field rather than here at home, and called on the young people present to consider whether they themselves were not called to the foreign mission service.

There was the appeal for strong support too. Financial support in providing the necessary means for effective work. But support in prayer was emphasized above all. These who are going forth could not foresee all the experiences they would meet, but they could understand well that their success is to be possible only through prayer—their own prayer and also that of the friends in the home land.

Of course there was an undertone of sadness—the leaving of parents or children and the giving up of associations and ambitions long held dear—but this was felt rather than expressed. The missionaries made those who heard them feel that whatever might be the sacrifice they were making it was not to be compared with the inestimable privilege which was to be theirs in the lands to which they were going.

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Sun Yat Sen's Proposals

Dr. Sun Yat Sen has great plans for the development of China. He has not as yet emphasized his socialistic program, announced some time ago, but is now eager to project a railway scheme calling for three trunk lines with terminals at Canton, Shanghai and Tientsin, uniting Lhasa to China and linking together all the eighteen provinces. The cost is estimated at three billions of dollars, but large sums do not seem to stagger this enthusiast. Many think the scheme too ambitious for the present, but that depends upon whether the Chinese people at large can be brought to favor it. Unquestionably such a railroad system would change China more rapidly and thoroughly than anything else that could be done.

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China's Financial Difficulties

It is too bad that in establishing a new order upon sound and high republican principles the Chinese government should find its difficulties and chief dangers along financial lines. Also significant. The bankers really hold the balance of power in world affairs, and intend to keep their grasp upon the nations. China must have money, and must borrow it. The leading money

interests of the Six-Power group that holds China in leash are not willing to allow the Chinese government to effect a loan from other sources, and the outcome is uncertain. An independent loan of fifty millions was arranged by an American, and this has fomented trouble. Thus far the Chinese government has kept its head, and Dr. Morrison bitterly blames the financiers, calling them the real enemies of the Republic. The United States has a great influence in checking the Powers like Russia, that favor pushing the Republic to extremes. It would be a great move if recognition might speedily be given the Chinese Republic. Surely it has earned the right to recognition. First action would put us in a remarkably influential position in China.

O

The Cost of Living

The increased cost of living is not confined to this country. As the item from India, given on another page, shows, thousands of cattle and thousands of people are starving there because the price of grain and foodstuffs has gone up beyond the ability of the people to buy. The conditions our missionaries have to meet are depicted in this item, and their helpfulness is also indicated. Incidentally the high price of living affects very decidedly the missionary work. The fact has been noted frequently that the missionary giving has not increased in spite of the various missionary campaigns prosecuted at great outlay of money and energy. But the reason has not been taken sufficiently into account that there is less ability to give because of the increased cost of everything that goes on the table, on the person, and into the stove and furnace. Salaries and wages have by no means kept upward pace with prices of the necessaries of life. It is proof of the self-sacrificing spirit of the givers that the receipts have not fallen off largely, instead of showing a slight increase, as they do. The missionary funds do not come in large degree from the rich, who could easily afford to give, but from the devoted men and women in moderate circumstances, whose incomes are affected disastrously by the prevailing high prices.

O

General Nogi's Suicide

It was a general shock to western feelings when, in connection with the solemn funeral rites of the Emperor of Japan, General Nogi and his wife committed hari kari, dying just as the guns fired the last salute. To the Japanese the act was not strange, although forbidden forty years ago by the Mikado. It was the great soldier's supreme way of showing his reverence for his sovereign, and according to the old belief it won for him the right to guard the spirit of the dead Emperor, and also to help guard the destinies of Japan. General Nogi is Japan's hero because of the capture of Port Arthur and the successful conduct of the war with Russia. He lost two sons in that struggle. From boyhood he had trained himself to conquer his emotions, and was perfectly schooled in that regard. Duty was controlling with him, and it was in this line that he calmly arranged with his wife the details of death, and carried them out. His example is generally regarded as stimulating to patriotism and loyalty, although it is doubtful whether the custom will be revived to any extent.

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Religious Garb in Indian Schools

In the matter of the wearing of religious garb and having religious insignia in the Indian schools, which was brought up by the order of Commissioner Valentine, and the suspension of the order by the President until a hearing could be had, President Taft has finally adopted a compromise plan. The insignia have already been removed, so that question is settled. After investigation, the Secretary of the Interior reached the conclusion that those persons now engaged in government schools and wearing the religious garb should be allowed to remain and continue

wearing the garb. In this conclusion the President concurs. Out of 2,000 teachers 51 wear the garb and would be affected by the order. But the President further orders that in future appointments no teachers will be appointed who would have to wear a religious garb, and the government declares its intention "strictly to pursue the policy hereafter of maintaining only non-sectarian teaching by government teachers in government schools, and, on the other hand, to leave to the various denominations interested, full opportunity, out of regular school hours in the rooms of such government schools, to conduct religious education according to the customs and tenets of each denomination for the children, who themselves or through their parents have elected to become members of such denomination." The President regards this as "an equitable solution." The Roman Catholics claim it as a victory, while the Home Missions Council can feel that at least something has been gained in the announcement of a policy that will prevent increase of the garb-wearing teaching force. It is well that the Federation of Churches and the Home Missions Council propose to look sharply after such matters, and give them full publicity.

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A Mission to the Church

NOTHING is so much needed just now as a mission to the church. This mission should call the church's thought back to itself and its true function. In view of the large demands made by movements and campaigns, it is well to realize anew that the primary object of the church is not to do everything but to be something—something definite and distinctive. The church's motive power lies not in human activity but in human receptivity of a divine gift of spiritual life. That gift must be received before right results can be acheived. Once received, of course the power is to be used freely and fully and made felt in all that concerns the welfare of humanity.

The essential possession of the church is spiritual power. To cultivate and increase this in the individual members is the supreme service which the church is to render to the world. Nothing can take the place of this. All true activity and achievement must spring from it. Talk of solidarity to the end of time, all social regeneration and reformation must come from individual righteousness.

The church must furnish the Ideals and the Inspiration for humanity. It is to be the source of the spiritual vitality that is to flow through all the channels of social service. The true church is the fountain of the Christian virtues. Its character product is the reliance of the city, state and country. Its individualism is the strength of society. Its principles of brotherhood are the glory of democracy. It knows no distinction of race or color but has place for all. It has the gospel of faith, hope and love for all men. It carries the witness to the truth and power of its gospel in the lives of its members. It exerts incessant and inestimable influence, not by might of armies, nor by power of man-built institutionalism, but by the Spirit of the living God dwelling in and working through its redeemed members.

We see on every hand the philanthropic institutions that have risen to do specific work, but the church is in and behind them all. Take the church members out of our institutions and what would you have left? The church must be content to inspire these specific agencies, and only see to it that she is not divorced from them, that she never holds aloof from human helpfulness. In close cooperation the disciples of Jesus must work for the triumph of His principles of love and peace and brotherhood. But the church has the reservoirs of divine power to draw upon when all human plans fail.

ISSIONS for November cannot fail to interest you from the first article to the last. There are no dull pages. Conditions in China are seen through missionary eyes at the outset. A new venture in evangelization gives us a message from Dr. Seymour for the last time. Then we meet the outgoing missionaries and say farewell to them, they in turn speaking to us. The Spanish-speaking home mission next appeals to us, and after the editor has had his say we get a glimpse of various work in fields at home and beyond the sea. Of course the departmental news is full and inspiring, and the new missionary books and articles are noted. The Brotherhood Hymn should be sung at the men's meetings. Missionary program makers will find abundance of material in this issue.

¶ Dr. James H. Franklin, Foreign Secretary of the Foreign Mission Society, accompanied by Mrs. Franklin, sailed on Oct. 26th on the *Siberia*, from San Francisco, for a visit to the Philippine, Japan, and East, Central and South China stations. Conferences will be held regarding the problems of the several fields. Dr. Franklin was a member of the Commission to Africa in 1910 and his first-hand knowledge of the conditions there has been of inestimable value to the Board of Managers and to himself. Returning via the Trans-Siberian Railway he will spend some time in St. Petersburg, studying the Baptist situation in Russia. He plans to reach home early in May, in time for the anniversaries. Our readers will hear from him.

¶ Prof. Shailer Mathews, chairman of the Three Million Dollar Campaign Committee, wishes to correct the impression that has gone abroad in some quarters that the committee proposes to raise three million dollars this year. The Three Million Dollar total is a goal that it is hoped to reach in the near future, on the way to Dr. Stackhouse's ten cents per week per member goal, which would mean six and a half millions a year, and be raised easily enough if only every member were willing to give the ten cents a week, instead of several hundred thousand not giving any specific sum at all. The purpose of the committee is to enter upon a campaign that shall at the earliest possible moment place our regular budget upon the three million dollar basis, but for the present year, after careful consideration, the committee has undertaken to raise two million dollars, with the aid of personal gifts. Surely the denomination can do this without any severe strain. MISSIONS will do everything in its power to aid the committee in this campaign, hoping that the result will be nearer three millions than two—because the three comes nearer our capacity, responsibility and the need on the home and foreign fields.

¶ Robert E. Speer says that there are 12,000 churches in America that did not give one cent to missions last year.

¶ Dr. L. C. Barnes has rendered valuable service in preparing his forthcoming volume on Elemental Forces in Home Missions, which Revell is to publish. Having been permitted to see some of the advance proofs, we are in position to say that this will be one of the constructive books that may be expected to improve conditions and attract widespread interest of citizens to our great issues as a people. We are glad that a Baptist Home Mission Field Secretary has written this volume. Broad, statesmanlike, sanely optimistic.

How the South Dakota Mission Grew

By Superintendent D. D. Proper, D.D.

N military parlance it is said the man behind the gun is the important factor in the fight. With equal propriety it may be said the man behind the Mission is the great factor in the work. The name of Frank Hubbell must ever be closely associated with the origin and early progress of this South Omaha Mission in Nebraska, which is making such a good record in extending the kingdom of Christ. When he came to this place in the west end of the city, he writes: "I found those who had a form of godliness but denied the power thereof, and others who knew nothing of Jesus save the knowledge gained in the vicious language of the street. The Lord's day was spent in revelry and drunkenness." The Presbyterians and Methodists were each conducting a Sunday school in the neighborhood, but they were small, struggling against many difficulties, and were maintained with great sacrifice. He attended the Presbyterian Sunday School one Sunday afternoon and heard a song, "Oh, ye thirsty, come unto me; I have a fountain waiting for thee," which greatly impressed him. The truth of this song he later personally experienced.

Owing to labor troubles the population was constantly shifting, and two years later the Methodists sold out to the Polish Catholics, and the Presbyterians gave up their work. This left the field without the gospel light, and the place grew darker and darker religiously. The people would place their household effects outside their houses and have dances and drunken orgies, some times lasting nearly all night. Their spiritual condition was black as midnight. Because of the wretched physical conditions existing, this place was called "Starvation Hollow." The coming of the Omaha Cooperage Company into this part of the great packing house district brought new families to the community and some of them were Baptists. They had the missionary spirit, and soon efforts were made to relieve this spiritual destitution where the people were without God or any opportunity to learn about Him. Cottage prayer meetings and mothers' meetings were held. The condition of these people was brought before Pastor Van Winkle and the South Omaha Baptist Church. They heard this Macedonian cry, "Come over and help us," and some of the members went to their relief.

The first thing to be done was to teach

MR. FRANK HUBBELL

God's Word, and so a Sunday school was organized in a home where neither husband nor wife professed Christianity. They would take down their beds and put them outside that room might be had for the Sunday school. Seventeen were present at the first service. The work began to grow in favor with God and man, and it became necessary to find larger quarters, so

COTTAGE WHERE REVIVAL MEETINGS WERE HELD AND MANY BLESSED

a cottage near by was rented. The boys and girls filled the place, and some blessed never-to-be-forgotten services were held on the Lord's day. Some special week day evening services were held and the whole neighborhood tried to crowd into the room, sitting on planks and on the floor, while others stood, listening to the gospel story. The spirit of the Lord was present and a number were converted.

In June, 1901, the superintendent having resigned, Frank Hubbell was pressed into the leadership of the school. At this time the matter of securing a permanent home for it was considered. The South Omaha Land Company donated a lot, and by October, 1901, the chapel was enclosed and ready for service. Two German girls gave a purse of gold, the women, deacons, pastor and people worked and gave money, for they "had a mind to work." It was now decided to hold services Friday and Sunday evenings besides the Sunday afternoon Sunday school. Pastor Van Winkle preached Friday evenings and the superintendent and laymen conducted the Sunday night services. Sinners were converted and saints strengthened. The members of the church became greatly interested and entered heartily into the work. Owing to a labor strike, a colony of Japanese was located near the Mission, and these heathen people were the subjects of special gospel ministrations. In 1910 the Lord was calling this raised-up leader to still larger things, and two lots were purchased in a new location said to be the highest natural point in Douglas County. The representatives of the Home Mission Society and the State Convention encouraged the workers to expect $400 for a new building, and this with the proceeds from the sale of the old building was the warrant for a start. The work of excavating for a basement began November 7, 1910, and was completed November 11. Plans were adopted November 9, brick-work started November 19, and on January 22, 1911, the first service was held in the new house of worship. It took time, patience, courage and sacrifice to complete the building, although services were held there continuously from the beginning. On April 14, 1912, it was dedicated, Dr. W. T. Stackhouse preaching the sermon. The

BETHEL BAPTIST BIBLE SCHOOL

attendance at Sunday school is about 100, and there is a growing interest. Pastor C. T. Ilsley preaches Friday nights and others conduct services Sunday nights. Miss Waite of the Women's Home Mission Society renders valuable assistance. At every

PLANT OF THE OMAHA COOPERAGE COMPANY IN STARVATION HOLLOW

service several different nationalities are represented, many have bcome converted and are giving themselves energetically to the work.

A REMARKABLE CONVERSION

For fourteen years he had been a drunkard. Time and again his manhood had asserted itself and he had made a feeble struggle to throw off his bondage, only to drop lower and lower. The Christian wife had grown weary of striving alone to train her son and five daughters to righteous living. A change of residence brought the family to within a stone's throw of the Hillsdale Baptist Mission. Night after night sixteen year old Vera would say, "Come, pa, there is going to be preaching at the Mission; you had better go with me." His oft repeated reply was, "Mother will go with you, I'll get a can of beer and stay at home with the little ones." Those were cold, raw days in the latter part of February, just warm enough to melt the heavy snow and to cause the clay hills, dotted with scores of shacks of new settlers and crowned withal by the new Mission house, to be one sticky, slimy mass. The sober pedestrian with great difficulty kept his footing. But Vera's father was seldom sober, so one of these days just as night settled down and the thick covering of clayey mud had frozen into great bubbles, a grocery man's team ran alongside a figure lying on the ground, besmeared with the mire into which he had fallen and well-nigh stiffened with the cold. Vera and her mother received the insensible father, removed the soiled garments and sorrowfully allowed him to sleep off his debauch. Shame-faced the man started for his work next morning. The depth of his depravity awed him, the suffering of his patient wife and innocent children smote him, the thought of a Saviour whom he had once owned and professed to serve, but from whom he saw himself so far adrift, arrested him, and in an agony of hope and despair he silently prayed. "Oh my God, if ever you helped a man, help me to go home

THE NEW HOUSE OF WORSHIP

sober tonight." "Before they cry, I will hear," says the Word and verily He does hear. When the whistles blew at six o'clock and the motley throng, gathered from every nation under heaven, poured like a mighty stream out of the doors and gateways of the huge packing houses and broke little by little into tiny rivulets meandering into every street and alley of Packing Town, one human soul at least, hitherto drifting with the current, stepped out into God's out-of-doors and felt he could and would be a man. Over the long

viaducts that span the net work of railroads, down the paved streets, past lighted saloons, and past the scene where he felt a merciful Providence had saved him from death, he strode doggedly on. Far over the hills lights began to twinkle. "Yes, that's the Mission light" (a cross and a crown), and he suddenly bethought himself of the conversation he had had that day with the superintendent of the Mission Bible School, Mr. Hubbell, who had told him that there was to be a series of meetings conducted by the State Missionary, Rev. Fred Berry. An impulse born not of this earth seized the one-time drunken but now sobered and penitent man. He said to himself, "If I expect God to help me as I asked him, I must go to the place where he is likely to help, I must go to church." "Well, Vera," said the father entering the house, "I'm going to church with you tonight," "But, pa, your pants have not been pressed. You know you got them muddy last night and we washed them today." "Never mind the pressing. Pants shan't keep me out of the Kingdom now I've started." That night a sin-sick soul asked forgiveness of his Maker and on the following Sunday morning a reunited family, father, mother and daughter, sought membership in the church. "We are the happiest family in Hillsdale," said the father with a glad face. "We read the Bible every day and every one of us down to the smallest tot offers a prayer." Could there be stronger testimony.

Ministers' and Missionaries' Benefit Fund

AN URGENT REQUEST FROM THE EXECUTIVE SECRETARY OF THE MINISTERS' AND MISSIONARIES' BENEFIT BOARD

Among the duties of the Executive Secretary is that of trying to ascertain just what and how much is now being done by the Baptists at large for our disabled and needy ministers and missionaries. It is true, the condition is not flattering compared with that of other Christian bodies, but it is by no means hopeless or discouraging.

The enthusiastic response of our people last Fall in pledging $250,000 for the beginning of a Fund, the income of which is to be used for this worthy purpose, is full of encouragement. Yet one needs only to recall that we have more than 13,000 ministers and missionaries (not including widows and dependent children), and then to use his mathematical talent in computing how much per capita the income of our fund would yield to realize the urgent need of further work.

This fund, however, does not define all that is now being done by our people. In some of the States, and in many of the Associations, there are various small means that have been given or gathered, the income of which is used for aiding deserving ministers and missionaries. It is impossible for the Executive Secretary to ascertain where and how much these funds are.

I am jealous for the good name of our denomination and am exceedingly desirous of being informed what and where these funds are. As soon as I am informed I can then prepare a statement which adequately will set forth the entire work that is being done.

Will the Treasurer or Secretary of every Board having such funds in charge at once write me stating the amount so held, the number of beneficiaries aided, and giving me other detailed information so that I may be able to prepare a statement that will set forth what our denomination as a whole is now doing for this worthy work.

E. T. Tomlinson, Executive Secretary,
23 East 26th Street, New York.

A Common Petition

O GOD, our Father, remember not our past shortcomings, our lack of service, our indifference to the spread of Thy kingdom and to the needs of those who sit in darkness and the shadow of death. Save us, we beseech thee, from worldliness and coldness of heart; from undue thought of self; from neglect of prayer; from unwillingness to obey Thy call; from pride and boasting; from envy and strife, and whatsoever may hinder as from godly union and concord. Be pleased, O Lord, to endue with Thine especial grace Thy Church throughout the world; that true holiness and earnest zeal for Thy glory may everywhere flourish and abound. Send forth, we pray Thee, more laborers into Thy harvest, men full of faith and power and of the Holy Ghost. Enrich with Thy grace all who labor for Thee in distant lands; Prosper the churches of our own country, and let Thy Kingdom come and Thy will be done in all the earth. For Thy Name's sake. Amen.

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PRAY

That in India the spirit of nationalism may be wisely directed, that women may be uplifted, and that the caste system and other hindrances may be overcome, that India may be completely evangelized, so that her genius for religion may find its highest expression in the Christian faith.

That in Christian lands the spirit of brotherhood and righteousness may become dominant, and the gospel's influence be thus extended among all peoples.

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Two Blind Men—Not on the Jericho Road

BY REV. A. F. UFFORD, SHAOHSING, CHINA

"Ting, ting, ting! Tang, tang, tang!" rings the sound! "Tang, tang, tang!" answers the call! "Ting, ting, ting! Tang, tang, tang," the echoing street gives back the sound from its solid walled houses and paved road. What mean these regular notes that greet the listening ear. Simply this—two blind men are approaching each other from opposite ends of the empty street.

They are as "alike as two peas," as the saying goes. Each carries in his right hand a slender bamboo rod with which he carefully feels his way along. Each carries in his left hand the small gong whose "ting, ting, tang, tang," first arrested our attention. Over the left shoulder of each is slung a sack from which can be seen protruding the stem of a long pipe and the head and neck of a guitar. Each has on the same style of gown and wears the same style of cap. Alas, each turns toward the light of heaven sightless, hopeless eyes.

"Ting, ting, ting! Tang, tang, tang!" they approach, they meet, they pass. The sounds grow faint as the blind men walk on in their darkness, blind alike to the light of day and the light of God's love.

Why do these men walk in utter darkness through a world that is so beautiful? We cannot tell. Perhaps he of the tinkling bell was left exposed to the fierce rays of the sun for too long a time by an ignorant mother, his little body stuck fast in a straw basket from which there was no escape. Perhaps he of the tanging bell gained his sightless eyes through a parent's disregard of God's most holy laws.

We need not speculate as to the past. The present is before us. Here they are, not two but twice two hundred, blind, hopeless, not knowing Him to whom the two at Jericho cried, "Lord, have mercy on us, thou son of David." Here they are, not two but twice two hundred thousand in this city, who although not physically blind are spiritually blind, spiritually hopeless, waiting for the coming of him who "being moved with compassion, touched their eyes; and straightway they received their sight, and followed him."

THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY

Secretary W. T. Stackhouse, D.D.

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

The Problem and How to Solve It

BY SECRETARY STACKHOUSE

A SURVEY of the field of Baptist missionary obligation reveals needs and opportunities that can only be met by more workers and more money. Christ said, "Go ye into all the world and preach the gospel to every creature." That order means a response in workers.

The Apostle Paul said, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." That order means a response in money. And the observance of these two orders will evangelize the world. Now, from the earliest memories of our Christian training to the present hour, we have been taught and we have understood that God owns us. "Ye are not your own." We are a part of God's possessions. We are His capital in circulation. If this be true then we should cooperate with God in the liberal use of His own. We must grant Him a larger and freer use of this capital if His program for the world is to be carried out.

As Baptists we have a definite share in our Lord's program. We cannot neglect it and escape the consequences. *We must do our share.*

We estimate that 2,000 more missionaries for the foreign field, the doubling of the missionary force on the home field, together with the raising of our financial income until it reaches at least $6,500,000 per annum will meet the missionary requirements of the various missionary organizations in the Northern Baptist Convention. The $6,500,000 should be independent of legacies. We are confident that our Baptist people are abundantly able to give this amount annually. *It would only mean on an average ten cents per member each week.* Already many churches are away above this average. Many individuals are providing for the failure of hundreds by their large gifts. Some outside the membership are giving hundreds of dollars toward the work. This all tends to make the small average of ten cents per week possible. The Three Million Dollar Campaign now being presented to the churches is a step toward this ultimate goal that should immediately be taken.

Let it be constantly kept in mind that the objective presented by our Baptist Laymen's Movement is comprehensive. It includes all our missions—City, State, Publication, Home and Foreign.

Now, why can we not as Baptists enter at once upon a campaign for the purpose of meeting our world responsibility? We know that we have the workers and money adequate for the task. Why then should we hesitate longer? Why wait for a generation to achieve what it is possible to achieve in five years?

Yes, there are difficulties, and there will continue to be difficulties until the crack of doom. But there are no difficulties before the Baptist denomination today that cannot be overcome if the denomination wants to overcome them. And we are sure that the denomination wants to overcome everything that hinders.

Some have said to us, "The proposition

is too big." They mean that the finding of 2,000 more missionaries for the foreign field, and the doubling of the missionary force at home, together with the financing of the undertaking, is too big a task. We concede at once that the proposition is a big one, but none too big for God and a consecrated human force like the million and a quarter of Baptists in our convention.

We have been told that we cannot find the workers. Our reply is simple. We are so sanguine of what can be done that we are prepared to issue a challenge to our business men the country over. It is this:—If they will combine their forces and finance the undertaking in a comprehensive way, we will undertake to find the workers for the entire field, home and foreign, in five years' time.

With others the securing of the money is the insuperable obstacle, but to us this seems easier than securing the workers. It is clear to us that what has already been done by our churches representing all classes, conditions and problems that can be found in a Baptist congregation in country, town or city, can be done by all others with more or less success. We are confident that a program of advance carried out heartily in all our congregations with a view of reaching an average of ten cents per number each week for missions will solve the problem. We emphasize this because so many congregations have done it and succeeded that we are left without evidence to the contrary.

The personal Every-member Canvass with the missionary education that should precede, accompany, and follow it is the most effective method of meeting and solving the financial problem.

Cannot the Baptist congregations of our Convention, without an exception, make such a canvass this year? But some one may ask, "What of local church expenses?" We answer, if your local income needs a lift, include it in your canvass. This is being done all over the country. Make the canvass for both, but make it a personal canvass. Appoint a strong canvassing committee and send them out in pairs to visit personally the whole resident congregation. It will pay financially, socially and spiritually in every church where it is systematically carried out.

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Notes from Michigan

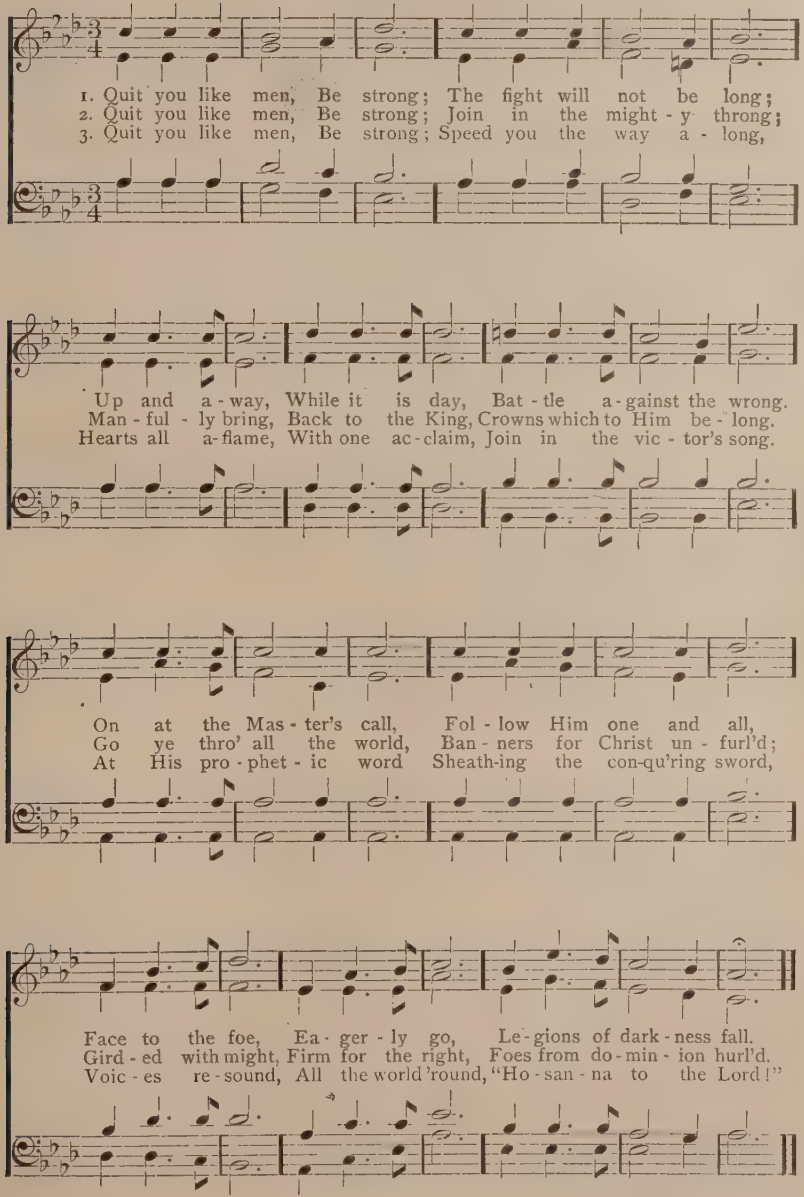
We are now in the midst of a campaign in the Shiawassee Association. The pastors in conference with Dr. Aitchison decided, sometime ago, to undertake a canvass in the Association with a view of reaching the average of ten cents per member per week for missions. I was invited to join their forces for a week. The campaign has just been introduced and the outlook is promising. On Sunday, Sept. 29th, meetings were held at Lansing, Owasso, St. Johns, and South Lansing. It is gratifying to see the pastors and leading workers putting themselves behind this campaign so heartily. Dr. Lynch and Rev. Mr. Capen, missionaries, are assisting the brethren in the effort. We believe this Association will make a record that will set the pace for others in missionary progress. The Lansing members have taken hold of this project in a splendid way and we are confident that Dr. Price and his people will be heard from in the movement for advance in our denomination.

If you get two copies of September and October MISSIONS do not think it means that two will continue to come. It meanse that in changing the mailing list, not wishing any subscriber to miss a copy, the September renewals will in some cases be duplicated for a month until the full list can be checked up. Give the extra copy, if you get it, to a friend who ought to subscribe, and thus help toward the 75,000!

Quit You Like Men

A Brotherhood Hymn

C. K. CLAUDE KELLY, 1912


1. Quit you like men, Be strong; The fight will not be long;
2. Quit you like men, Be strong; Join in the might - y throng;
3. Quit you like men, Be strong; Speed you the way a - long,
Up and a - way, While it is day, Bat - tle a - gainst the wrong.
Man - ful - ly bring, Back to the King, Crowns which to Him be - long.
Hearts all a - flame, With one ac - claim, Join in the vic - tor's song.
On at the Mas - ter's call, Fol - low Him one and all,
Go ye thro' all the world, Ban - ners for Christ un - furl'd;
At His pro - phet - ic word Sheath-ing the con-qu'ring sword,
Face to the foe, Ea - ger - ly go, Le - gions of dark - ness fall.
Gird - ed with might, Firm for the right, Foes from do - min - ion hurl'd.
Voic - es re - sound, All the world 'round, "Ho - san - na to the Lord!"

Let Us Aim

1. To raise every apportionment.
2. That every society contribute something toward the $30,000 of the budget which could not be apportioned.
3. That everyone of us who are daily receiving blessings from God shall sit down quietly to "Count our blesings" and then give a personal Thank Offering to Him this year, with which His gospel may be passed on to others.
4. To educate the young people and children of the church to unselfish living and giving.
5. To have in every church the United Study classes for Home and Foreign Missions—"Mormonism, the Islam of America," and "China's New Day."
6. To read two good missionary books this year.
7. To really treat the Bible as if it were God's word.
8. To "Pray without ceasing."

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Consider

In the midst of an age of plenty, even luxury and wealth, God is made a beggar. Though the wealth of Christians in the United States is estimated at $8,000,000,000, in the year 1910—they gave to the spreading of the gospel among those who have never heard of it, only *One twelfth of a tithe of the Savings*. In other words, after all necessary expenses had been paid and luxuries provided, out of what they were ready to deposit in the bank, they gave one one hundred and twentieth part. Is it surprising that the cause suffers? What does God think of us! If Malachi 3 does not apply to His church today, does God require *less* under grace than under the old law? How many of us are bringing into his storehouse an equivalent of the tithe and the offering? Can it be that He will continue to bless us if we throw in the little here and the little there with no recognition of the *proportion that belongs to Him,* not to us at all? A debt is a grief to you. Are you in debt to God? Cast up acounts for the past year. The debts of the missionary societies exist only because so many Christians are in debt to God. Before Him, are you one of them? He knows. "God is not mocked, whatsoever a man soweth that shall he also reap."

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A Standard of Excellence

We suggest for each circle the use of the STANDARD OF EXCELLENCE for Honor Roll.

1. A fifteen per cent. increase in membership.
2. A fifteen per cent increase in gifts.
3. A definite pledge returned to the Treasurer before June 15th and paid before March 15th following.
4. Equal quarterly payments in even dollars before the 15th of March, June, September and December.
5. Definite missionary instruction in the Sunday School and contributions taken for Home and Foreign work.
6. All letters from officers promptly answered and annual report sent to Associational Secretary before March 15th.
7. A subscription list equal to two-thirds of the membership, for the magazine "Missions."
8. At least half of the membership, members of the Larger Gift League.
9. At least one Praise Service held annually.

10. The Day of Prayer observed in February.

11. Two mission Study Classes—one home, one foreign, for every fifty members or fraction thereof.

12. An average attendance at regular meetings equal to two-thirds of the membership.

PIUTE INDIAN CHRISTMAS CELEBRATION. HELP THEM HAVE ANOTHER

A Labor of Love and Patience for Hopis

BY MRS. BERTHA BEEMAN, TOREVA, ARIZONA

We live on a small hill about half a mile from the nearest mountain with three families of Christian Hopis for neighbors. Any direction we may look we can see mountains. Some far away with miles and miles of desert between us and them, on which grow only low bushes, a few cacti, some grass and yucca plants. There are also some gardens and cornfields visible. The mountains nearest us are flat on top and on these the Hopi villages are built. We try to visit each of the three villages once a week. When the little folks see us coming they run to meet us crying "Bahanas" (White folks). They follow us from house to house until we leave the mesa. They are cute little brown folks, with bright, black eyes and black hair, but oh, so dirty. They like the picture cards, and many times the older people also, will ask for them. There are only a few who speak English and we speak only a little Hopi, so that we are not able to talk very freely to them. Our interpreter (Steve) visits with us in one village. They listen to the Bible story with great interest when told in their homes, but they will not come to the church services for fear they will be bewitched into becoming Christians. When any who are not Christians do come, upon their return to the home the others say so many mean things to them, they need lots of courage to come back and have to bear it over again or possibly worse treatment. Children of course are not allowed to come. During the school year we conduct a short

chapel service four days in the week in the two day schools. Out of the one hundred and seventy-five or more children, only eight or ten ever come to Sunday school or church. So we count it a wonderful opportunity for seed-sowing, for in their homes they have nothing to help them in living clean, pure lives. We are trying to teach them the better and happier way.

They know so little about taking care of a baby it is a wonder any of them live. And when they die we feel it is a blessing for the little one is saved from so much of sin and sufferng. Some people write about the beautiful customs of heathenism. There is nothing beautiful about it. Oh, the sin and degradation here! If it were not for our faith in God's promises and His power, we would not stay here expecting to win the people away from sin, for it could not be done. Theirs are the sins so hard to break away from and, except for a very few, they do not want to give them up. Only God can change these hearts. But we know He hears and answers the prayers of His children and there are twenty-one earnest, praying ones in this church. Every Wednesday evening we have our prayer-meeting and *every* member that can do so attends each meeting. As yet we see no results of our work except winning the friendship of the people. They are very friendly. Three or four are attending services who are not Christians. We want more of them to come and are praying for them. We are happy in the work, and expect God to do great things for us here on this mesa.

WOMEN AND CHILDREN OF THE HOPI INDIANS, ARIZONA

A Peep into the Diary of a Missionary in Utica

BY ANNA M. STURMER

Sunday. Breakfast at seven-thirty. Before leaving we took a last glance at the Bible school lesson for the day. In East Utica we have Baptist church at nine-thirty for the Italian service. We play at the service and listen carefully to the Italian minister, hoping to catch a phrase here and there in order to follow the trend of his talk somewhat, and also to learn as much as possible of the Italian language.

The men sing with a will. The earnest expression on their faces shows that they are feeling the beauty of the words. This service closes at ten-thirty, which gives us time to attend the service of one of the five Baptist churches of the city. Today we must see a sick child and remind another of the Bible School; then get home in time to keep an engagement to speak at one of the Bible Schools at twelve. Two-thirty saw us back at East Utica ready to receive the Italian children. A good many pupils, all the officers and teachers (nine of them) are present and things move along without friction. The superintendent, at the close of the session asks a few questions which are to the point, the secretary's report is heard, the offering has been taken, another hymn is sung, the benediction repeated and a happy group of children leave the school after much coaxing. From five to six we have another Italian service. At seven-thirty we attend the service at one of the Baptist churches.

Monday. Wrote reports and letters pertaining to the work. At church in afternoon. Six of the Italian men come to work on lawn and garden. We are busy preparing for the Boys' Club (age 11-16) which meets at seven P. M. A five minute talk on "The Life of Christ" is given, the boys sing and then go out into the playground to play ball with their director. On the way home we called upon a young woman to invite her to take one of the classes in our Bible School.

Tuesday. A. M. Working on an address to be given at our Associational meeting.

P. M. Saw many of the girls in the homes and on the way from school. The visits in the homes are not very satisfactory because we cannot say much to the mothers and have to depend on the children to act as interpreters. The mothers are pleased with our few Italian phrases and are grateful for the interest we take in their children.

"Mother, thy heart is soon unlocked
When childhood holds the golden key."

Some of the homes are so dirty that they nauseate us, others are attractive and sweet. In a few homes the light is dawning and common ground is more easily found.

7:30 P. M. At the Branch for English and Italian Classes, where we assist in the teaching of English.

Wednesday. Young Women's Day. This morning was spent in rearranging the closet and looking over sewing-school work. Part of the day was devoted to the selection of books at the Public Library, that the young women and children might like to read. Last Wednesday evening we studied music, tonight was our sewing evening. The girls are taught to make shirt waists and plain dresses. A mother came in to receive instruction in sewing. We had a surprise for our sewing teachers this evening. Some time ago we spoke at the Presbyterian Church. Ten dollars were sent, which added to some money we have, will buy a greatly needed sewing machine. Wish you could have heard the girls sing the Gospel songs and seen the close attention they paid to the reading of the Scripture after the work hour. We have the pleasure of seeing them home personally. On that promise the mothers allow them to come.

Thursday. Sent out about thirty postals and wrote many letters. Some time ago we met Mr. S., the superintendent of Utica Parks, at the church, who told how to plan our play ground and flower beds. The men prepared the beds beautifully, the shrubs have been planted and Mrs. L, and friend planted eight dozen flower plants. The place looks very attractive. About thirty children had a good time simply running in to see us and play for a time. Went to prayer meeting at Park Church this evening.

Friday. The members of the Young Women's Missionary Society of Tabernacle Church asked me to serve as chairman of the program committee. Worked all morning on program for next year. It is now in the hands of the printer. The literature we sent for came this morning and a number of delightful letters, one from Mrs. Westfall. A special program for children is almost completed, teachers assisting in every possible way. Misses W. B. and O. have been especially helpful in planning a picnic.

3:30 P. M. Meeting for small boys (7-11). Mrs. D. was present. After the Bible Story and singing "Praise Him" the boys were busy with raffia work.

7:30 P. M. Men's classes in English and Italian.

8:30 P.M. Prayer-meeting of Italian men. Mr. Perrotta the Italian minister is very earnest in presenting Christ.

Saturday. The *Utica Press* contained an article this morning which is of special interest to us. There is no public bath house in East Utica. We spoke with some of the officials of the city. Our Italian men had a petition signed which was presented by one of the Aldermen. This has been referred to many committees and finally the Common Council of the city has acted favorably and a Bath house is to be erected in the heart of the Italian section.

2 P. M. Sewing School. It is a joy to hear the children reply to the questions on the "Life of Christ;" so different from a year ago. The map has been a great help. They are more reverent during the reading of the scripture and prayer. Sewing is much better than it used to be. At the close of the session Mr. Snape spoke to them on "My cup runneth over." The children were very attentive, they recognize in him "a friend of children." On the way home we made several calls, Blandina will come tomorrow. Gabriel has been sent to "Camp Healthmore." Mike and Rosso are working. Mrs. D. is ill. We took her some flowers.

We find great pleasure in the teaching of the "Life of Christ" and pray that we may so present Him that the children will be drawn to Him. A little meditation makes us grateful for loved ones at home, for friends, for many and varied opportunities to serve, for much encouragement, for life, for health, for strength, for books, for the Bible, for Christ.

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"Sowing Beside All Waters"

BY MINNIE L. PENNOYER,
KANSAS CITY, KANSAS

Evangelistic meetings have been the order of my day ever since returning from Des Moines, May 29. I spent two weeks at Lenexa, an entirely new field to me, where some of the circumstances make the work difficult, so we did not have the apparent success that we hoped for, but feel sure that some good was accomplished and the seed was then, and is now sown faithfully by the pastor. The very best times I had there were with the girls and I should like to have stayed long enough to help them in some of their aspirations. There, as elsewhere, the time of the older workers is so full that there is danger that the boys and girls will not get just the help they need at the time they need it.

On another field where a series of meetings closed last week, ten were received for membership, including two men who a year ago resisted the Spirit all through the meetings. We are rejoicing in a special way over them now, trusting others on that same field will follow their example. Friday night just after the close of the meeting a young girl who was converted a year ago came to me with the tears very near the surface. I supposed I knew the reason but she said, "Oh it isn't that at all; I thought my sister would come out for Christ and she didn't." I reminded her of the promise; "If two of you shall agree concerning one thing." I said we will agree together to ask for this and she will surely come."

At the Northern Baptist Convention the great message to me came in one of the business sessions when the president said in the midst of rather a heated discussion on some knotty question, "Brethren, let us pause a moment and go to the main office for instructions—let us pray." In the devotional meeting just after this, Dr. Francis said, "Which is the important thing after all, that we should do some special thing in our way or just to be in the spirit of Jesus Christ?" So many times those two things have come to me since the meetings and I do want every month to know that I am in the spirit of Jesus Christ and not forget to go often to the main office for instruction.

My Sunday school work is going on as usual. It is my delight that we are gaining ground, even if slowly.

TWO YOUNG AMERICANS

With German Children in New York City

BY MARIE L. GROENIG

Two years in this great city of New York! It seems but two months. And how much there is to do day by day for our Master. Much that has been done can never be written, but I will endeavor to tell briefly and gladly of the work of the past months.

When the sewing school closed for the summer scarcely a day passed in which I did not meet some child or a group of children who asked how soon they might come again, and "When will it start?" referring to the sewing school. The greater number who attended were not children of our members, and all think it is a wonderful work. It was the greatest day in her life when Roberta started on her first piece of sewing, after she had worked many cards. Even the smallest child wanted to know her Bible verse to say before the school when her piece of work was finished and ready to take home to show mamma. Just a peep at the beautiful decorations of apple blossoms and branches of apple trees would have made you all wish that you too might have a hand in the preparations.

The summer months were very busy. The climax was reached when we took twenty-five children from our Sunday school to the Fresh Air Home for one week, free of charge. Twenty-five went from another Sunday school at the same time, making fifty children to be cared for in one week by Miss E. Andresen and myself. This work was started by the Young People of Brooklyn for the first time last summer and proved a great blessing to many poor children who could not otherwise enjoy much of the beauty and fragrance of the open country.

A special part of my work has been the visiting from house to house. Through the sewing school I was enabled to enter about one hundred homes where I was cordially received in nearly every instance. A number of mothers and grandmothers who are confined to the house look forward to the coming visit of the missionary and sometimes tell how much they are helped and comforted by the Christian literature left with them. One German Catholic woman who has had much trouble and sickness always wishes to pay for a tract or Christian paper. Of course I do not take it. Many times she has said that she would come to a church service and last Sunday evening she appeared for the first time. I pray that it may not be the only time and that she may be blessed in coming.

New members have been added to the Sunday school from time to time and the attendance is kept up pretty well. The new department which belongs only to the very little ones has attracted many. The enrollment now numbering thirty-eight shows progress and we are always happy to see the bright faces from our Cradle-Roll Department.

God has been very good to me and blessed me with many things. The opportunity for and the joy of service is a blessing for which I thank my Lord. May we be ready always to plant flowers in the empty places, to brighten hearts and lives with the love of Christ.

SECTION OF NOVINGER, MO., ONE OF THE SOCIETY'S FIELDS

The Kodiak Work to Continue

After the earthquake eruption in Alaska it was thought for a time that possibly the work of the Baptist Orphanage at Kodiak might have to be abandoned. Latest advices from Superintendent Learn have put a more favorable aspect on the situation, and it is the intention of the Woman's Home Mission Society to maintain the work unless something arises to make it impracticable.

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Honoring Our Veteran Missionary

BY FRANCES M. SCHUYLER

It was not the roll of drums nor the martial call of the bugle's blast that heralded the recurrence of a birthday that is remembered from year to year by many of our Baptist household of faith. It was a plain little card that was sent out from headquarters as a reminder that our beloved Miss Joanna P. Moore, our first missionary, had reached her eightieth birthday and that the board, which has never removed her name from the list of active missionaries receiving their monthly compensation, would honor the occasion by a reception at headquarters. This would give her hosts of friends an opportunity to greet her in person, and others farther removed to send her messages of congratulation.

And so it came to pass that upon the afternoon of the twenty-sixth of September representatives from many churches and mission circles in Chicago and vicinity were gathered at 2969 Vernon Avenue, to pay loving tribute to a veteran in the service of the King of Kings and in the ranks of the Woman's American Baptist Home Mission Society.

The mails had previously brought cards and letters, with other tokens of love, and the result was the veritable shower that had been expected. As the day passed the shower grew heavier and more substantial remembrances were added until the board room and parlors were redolent with the odor of American Beauty roses that towered above their more modest sisters in delicate pink and mingled with the gladiolas and ferns grouped about them. All sorts of dainty gifts were heaped upon the tray that was carried into the room and placed before the guest of honor. The table also held her abundant mail and the happy face of "Mamma Sunshine" was beaming with joy as she looked upon these tokens of affection and esteem.

Although feeble with recent illness, Sister Moore was her own cheerful sunny self as she sat in a chair wreathed with smilax and fern, with the president, Mrs. A. G. Lester, by her side, and the honorary president, Mrs. J. N. Crouse, close at hand. As a special remembrance from the board, a basket of eighty beautiful pink

carnations and asparagus fern had been provided. After voicing her own personal indebtedness to Sister Moore for her early interest in the cause of missions, Mrs. Lester spoke in loving appreciation of her great service to the Negro race, to the board and to the cause of humanity, and then presented the fragrant testimonial.

Sister Moore's response was tender but burning with the dominant purpose that had possessed her for more than two score years. Her theme was the love of God for her and for all. The knowledge of this must be passed on. It was criminal to withold it. Again and again the trembling voice rose clear and strong in the eloquence born of her great desire to once more deliver the message that she believed God had given her for the Baptist sisterhood. Suddenly the words faltered, and with the simplicity of a child she began to talk to her Heavenly Father. Thanksgiving for his great love for her, for the love he had given her through the board, the friends assembled, and the many to whom she had been permitted to reach in her years of ministry, was poured out with tears. Her dear black people, from the mother in her humble cabin to the minister in his pulpit and the trained teacher in the modern school, were remembered, and with the vision of a seer she claimed the ultimate victory when the love of Christ shall rule every heart, and the knowledge of the Lord shall cover the earth as the waters cover the sea.

As it was Sister Moore's party the program was elastic. What she wanted was done by her willing subjects of the afternoon. So it was a delight to listen to the singing of the Training School students as they gave a love song, dear to our missionary's heart by association, "I am so glad that Jesus loves me." At a suggestion Mrs. Lester started another old-time favorite and the entire company sang with good old fashioned protracted meeting fervor, "O happy day, that fixed my choice, on thee my Saviour and my God." Other hymns were sung by the school as the afternoon progressed, and a duet entitled "The Gates of Gold" was rendered with exquisite tenderness by Mrs. Jessie Mapp and Miss Fisher, graduates of Spelman Seminary and daughters of Dr. Fisher, pastor of Olivet Baptist church of Chicago. At the request of the chairman of the committee these young women sang a number of the melodies that have become famous, through the Jubilee singers, for distinctive sweetness and meaning when sung by negro voices. It was especially delightful to listen to the strains of "Steal away home to Jesus," and "I want to be like Jesus in my soul."

Among the friends who paid tribute to Sister Moore's helpfulness were many colored people from the various churches of Chicago and one of the most beautiful floral offerings came from the Sister Rawl Bible Band. A delicious birthday cake, appropriately decorated, was the gift of a Presbyterian friend whose presence was an additional pleasure.

The entire afternoon was delightfully informal. It was a loving recognition of a life that had been spent in service for the upbuilding of a race; of a great soul dominated by an overwhelming purpose, who, now in her closing days looks serenely toward the approaching sunset, as with her hand in her Father's she passes down the slopes of Time. For her the pathway grows brighter as the radiance of the Celestial City falls upon it, and guarded by unseen messengers she is drawn into life Infinite and hears the love chimes of the hours immortal.

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Wedding Bells

Wedding bells have rung right merrily the past few weeks. New York City Mission forces are depleted by the marriage of Jennie Pearl Brown to Francis LeRoy Cooper, on September 9th, and of Mabel Gertrude Starkey to William George Toward, on August 28th. Philadelphia German work loses Caroline Kraft, who has been married to Gottlieb Bauer. Marie J. Hestenes (1910) who has been laboring among the Scandinavians in Chicago, has been married to Rev. Anders Mehus, of Fargo, North Dakota. Evidently Cupid's darts are aimed at our devoted young women, regardless of the

havoc it makes in missionary circles. From rumors that reach headquarters he is bent upon further mischief. We wish, however, the greatest happiness to attend the union of these hearts and hands and pray that upon these Christian homes, thus inaugurated, may rest God's richest benediction.

BAPTIST MISSIONARY TRAINING SCHOOL

Autumnal Days at the Training School

"As busy as a bee" would be a fitting simile for the average student now under the hospitable roof of the Training School. The presence of twelve nationalities gives a cosmopolitan atmosphere to the social life of the school. There are represented in the student body Swede, German, Danish, Belgian, French, Norwegian, Polish, Japanese, Chinese, Swiss, Mexican and American nationalities.

Among the items of special interest this term are the lectures of Rev. Mr. Morphett, of London, England, Rev. John Balcom Shaw, D.D., of Chicago and Rev. Herman Page. The work of the regular corps of instructors is progressing with its accustomed strength and enthusiasm.

Five industrial schools in various foreign centers of the city are conducted by the students under the supervision of the director, Miss Edith Culver. Various Baptist Sunday schools in Chicago and vicinity are receiving practical help as designated by Miss Emily M. Sedgewick, instructor in Sunday School Pedagogy. Five young women are assigned each week to visit the Cook County hospital and conduct gospel services. The field work—calling upon industrial school pupils and in the homes in the poorer districts—is an ever-recurring source of interest to the students. Some of the happiest hours of the busy week are spent by these earnest young women in carrying the message of salvation to those who sit in darkness, even though their lot be cast in a city of so-called "Christian America."

A member of the 1912 class, who entered a leading western college in September, writes that her credentials in Sociology, English, Medicine, Church History, and General History admitted her to the sophomore year. She says: "My opinion of our dear Training School mounts higher and higher. The faculty here recognize the instruction in the Training School as equal to that of our best Baptist colleges."

The presence of another alumna of the school, now a senior in the college, is mentioned as most beneficent in its strong spiritual influence. The letter closes with a prayer that she too may stand for Christ, in the new life, as the older representative has done, throughout her four years of preparation for her life's work.

At the time of writing students are still coming in and the enrollment promises to be equal to that of last year. The newcomers already feel at home and the work is moving on harmoniously.

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Training School Day

For many years it has been customary in the circles of the Woman's American Baptist Home Mission Society to observe one day in the month of November as Chicago Training School Day. An appropriate program can be prepared and carried out which will create much interest for this special object. It is possible also to swell the funds in the treasury by generous gifts for the school.

At headquarters are sketches of many of our former students. Cards—picture cards of the classes of 1910 and 1911 that may be used as souvenirs can be procured for the postage. Write our literature department for what you wish and work up an enthusiastic meeting. The article in August MISSIONS (page 620) upon the commencement of 1912 will be illuminating upon present day conditions.

THE WORKERS' DEPARTMENT

A Program of Work for the Approaching Six Months

BY MRS. A. G. LESTER

THE time has come when the women will be taking up again the various church activities. We wish that every one in our large constituency and every worker on the field might have spent these weeks in rest and refreshment. Many have been denied this privilege, but we are sure that those who come refreshed to the task, and those who have labored on, will join hands for the fall campaign.

The work of the local church needs and must receive your help, but the loud call from the world outside should have a generous share of your service. Every woman should feel herself a part of our great denominational force which is working to win our land for Christ. The woman's share is a big one in the denomination. We want to give the boys and the girls in our mission schools this year the best possible training for life. We want to send more young women into our western states to help in moulding those fast growing communities. We want to win this great throng of foreigners, thousands upon thousands of whom have been added to our numbers while we have been resting these weeks. We want to give all the help possible to our courageous workers in Mexico, who amid the confusion and danger have stayed at their posts and have done such splendid service. We want to give more help to Porto Rico, where the outlook is so promising and where our young women have given such heroic assistance although surrounded by the dreaded plague. We want to do more house-to-house work in the South, in the Mill and Mining sections and among the Indians, for this means the making of Christian homes.

Yes, this is a big program for six months. It is none too big for Baptist women, but it needs them every one. Will you help?

The first thing to do is to make the largest contribution of money that your means will allow. Second, make the largest contribution of your time that your circumstances will allow. Send the money as soon as you can. Use the time in learning all about our great work and then interest some one else. Do you realize that this would mean twice as many helpers as we have now?

In that most helpful book for Juniors, "Some Immigrant Neighbors," by Dr. John R. Henery, the writer says: "America is today the greatest mission field on earth. It is not this because of the vast numbers of foreigners who remain here and make it their home, it is because of the vast human river that flows back to its source. This returning human flood brings hope and new life to worn out and often hopeless civilization. Here lies the responsibility and privilege of Amerca."

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New Appointments

Eva Fewel (1911, Baptist Missionary Training School), has been appointed to service in Camaguey, Cuba. Ida Belle Davis (1907) will succeed Miss Fewel in the Italian work in Buffalo, New York.

The forces at Manzanillo, Cuba, have been strengthened by the addition of Alice M. Wakeman of Pittsburg, a recent graduate of the Training School. Mary C. Nichols (1912), another Pennsylvania young woman, goes to Palma Soriano, Cuba, as a teacher.

Ethel L. Ryan (1912) of Massachusetts, will join Miss Corwin in her extensive and arduous work for the Piute Indians in Nevada. Mildred Jones (1912) will labor among the Slavic people in Detroit, Michigan. Nelle S. Morgan (1906) has been transferred from her growing and important work in Brooklyn, New York, to assume the duties of a general mission-

ary in the great state of Wyoming, with headquarters in Cheyenne.

New York City mission work will receive the aid of Eva L. McCoy (1908), Freada E. Koeker, Evelyn Bronelle, and Effie Y. Blauvelt.

Mabel Salberg and Bernice Foulke will join the forces in the great West, the former to act as a general missionary in Montana, and the latter to aid Miss Fife in the Japanese Home in Seattle, Washington. Work among the Chinese will be reinforced by the return of Alice H. Morton to our Chinese work in San Francisco to assume the care of the boys and girls in the primary department, and Enid Johnson (1912) to devote her efforts to the older girls in the higher grades of our Baptist Chinese School. Laura K. Norgaard (1912) began work with the Danish people in Racine, Wisconsin, October 1st.

Even our faithful missionaries are not exempt from illness. Miss Elizabeth Carr, who has rendered most effective service at Oak Hill, West Virginia, among the mining people, has been granted an indefinite leave of absence. Miss Harriet Rogers, formerly of Bacone, Oklahoma, resigns, greatly to the regret of the board and her associates on the field. We trust that absolute rest and freedom from care may soon restore these devoted women to their usual health and strength.

The resignation of Miss Mary Merriam was accepted with many expressions of regret.

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Cheering Report from Long Island

The report of the thirty-fourth annual meeting of the Long Island Branch of the Woman's American Baptist Home Mission Society has been received and we note that the corresponding secretary's comprehensive report mentions the growing interest and attendance at board meetings, the efficiency of the Work Committee, Mission House progress, the enjoyable fellowship luncheons, the Long Island Association meetings, and the encouraging reports from church circles. Loving tribute is paid to the memory of those who have entered the higher service during the year. The treasurer's report shows total receipts, $9,316.91; raised for the Mission House, $759.35; for the "Over and Above League," $874.17.

The acting chairman of Young Women's Work, Mrs. O. R. Judd, finds much of encouragement and inspiration in that branch of the organization. The chairman of the Junior Bands, Mrs. Joseph Johnson, reports increased interest, a splendid rally, and 28 bands, enrolling 600 children. Miss Alice O. Hull's report enumerates the various items of literature distributed.

Regarding the Mission House, which is located on Hudson Avenue in the midst of a dense population of colored people, we read that "Miss Dorcas McLeod, the resident missionary, has rendered most valuable assistance in her house-to-house visits, and various classes for the boys and girls have been formed with most excellent results. The mothers' meetings are well attended and have been the source of much inspiration, not only to the members themselves, but to many who hitherto had not known of their advantages."

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Suggested Program on the Work of the Woman's American Baptist Home Mission Society

Where are the headquarters of the Woman's American Baptist Home Mission Society?

WHEN?	When and where was the Woman's Baptist Home Mission Society organized?
	When and where was the Woman's American Baptist Home Mission Society organized?
	When were these societies consolidated and under what name?
WHAT?	What is the work of this Society?
WHO?	Who are the members of this Society?
WHERE?	Where do the missionaries of this Society work? How many missionaries are there?
WHY?	Why should I be interested in the work of this Society?

LITERATURE: Historical Sketches; Woman's Work in Home Missions, (2 c.) Our Vision; The House the Baptists Built, (10 c. a dozen); The Present, The Future; Home Mission Lesson II; Three Fields of Work; Why Every Christian Should be Interested

in Missions; Our Financial Relations to the Northern Baptist Convention; The Relation of the Local Circle to the New Budget Plan. Annual Report; From Ocean to Ocean with the Representatives of the W. A. B. H. M. S.

Address Literature Department, Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago, Ill.
(10 cents); MISSIONS, 50 cents a year.

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Prayer Calendar for November

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

Nov. 12.—Mrs. Emma C. Marshall, Treasurer of the W. A. B. H. M. S.

Nov. 16.—Mrs. Emma Simmons, field worker among Negroes, Winston-Salem, N. C.; Mrs. L. A. Hope, teacher, Hartshorn Memorial College, Richmond, Va.

Nov. 18.—Miss Helen A. McAlpine, teacher, Spelman Seminary, Atlanta, Ga.

Nov. 22.—Miss Hannah Neve, missionary among Germans, St. Paul, Minn. Miss Alma Wallin, missionary among Scandinavians, Iron Mountain, Mich. Miss Lillah Kirby, teacher in Mather School, Beaufort, S. Car.

Nov. 28.—Miss Hannah Seils, missionary among Germans, Philadelphia, Pa.

Dec. 1.—Miss Mary O. Lake, missionary in Ponce, Porto Rico.

Dec. 4.—Miss Lydia P. Lawrence, missionary among Negroes, Tampa, Florida.

Dec. 5.—Mrs. Marie Coltorti Conversano, missionary among Italians in New York City.

Dec. 7.—Miss Eva Fewel, missionary in Camaguey, Cuba.

Dec. 9.—Miss Minnie Matthews, missionary among the mill and mining population in Novinger, Mo.

Dec. 10.—Miss Martha J. Ames, teacher in Chinese School, San Francisco, Calif.

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Program for a Thanksgiving Meeting

"Life's highest obligation rests upon the law of gratitude."

TOPIC—"The Sunshine of the Way"
HYMN—My God how endless is Thy love.
LEADER—
"Forget not all the sunshine of the way
By which the Lord hath led thee—answered prayers,
And joys unasked, strange blessings, lifted cares—
Grand promise echoes!"
RESPONSIVE READING—Psalm 107
THANKSGIVING—
For what the Lord Jesus Christ has done for Christian womanhood.
For a deepening of missionary interest and greater efficiency in state and local organizations.
For results of the Home Mission Campaign and "Double the Membership" canvass.
For new recruits for the Home Mission fields.
For the protection of our missionaries in the midst of peril and plague in Mexico and Cuba.
For the loyalty and deep devotion of the women who bear the commission of the Woman's American Baptist Home Mission Society.
For a noble constituency who bear upon their hearts the insistent call of the Home Mission fields and the needs of the board in trying to meet the demands.
LEADER—"How it would revolutionize life if we could agree upon a day for complaining and be thankful the rest of the time. How much better than to try to be thankful one day by law and grumble by impulse for three hundred and sixty-four."
"Have you ever thought what it means to think? It means the action and reaction of the most delicate, involved and perfect instrument in the world—the human brain. It means the difference between animal and man. It means hope, faith and God." And "think" and "thank" come from the same root.
HYMN—"My God I thank Thee, Who hast made."
CLOSING THOUGHT—"He who forgets to be thankful has fallen asleep in life."

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New Auxiliaries

New York—Hogue; Petersburg; Grafton.
Pennsylvania—Charleroi.

New State Directors

Rhode Island—Mrs. J. L. Peacock, Westerly.
North Dakota—Miss Dorothy Ashland, 718-11th St. N., Fargo (Y. W. & Ch.).

New Directors

Indiana—Evansville Association, Mrs. Eli Lacer, Boonville; Mt. Zion Association, Miss Sarah Barrow, Unionville.
Iowa—Southern Association, Miss Sallie Shields, Allerton.
North Dakota—Swedish Association, Miss Tillie Linblom, Kulin, Vice—Mrs. Walgren Carlson, Res.
New York—Oneida Association, Miss Margaret E. Thomas, 61 Cornetia St., Utica, Vice—Mrs. Guillaume, Res., Chautauqua Association—(Y. W. & Ch.), Miss Martha M. Tweedale, 106 Liberty St., Jamestown, Oswego Association, Mrs. C. W. Streeter, 423 Buffalo St., Fulton.
Ohio—Miami Association (Ch.) Mrs. Carl Atwater, 3607 Morris Place, Cincinnati.
Pennsylvania—Pittsburg Association, (Y. W. & Ch.) Mrs. F. R. Squibb, 2323 Jenny Lind St., McKeesport.

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Wants of Missionaries

GERMANS

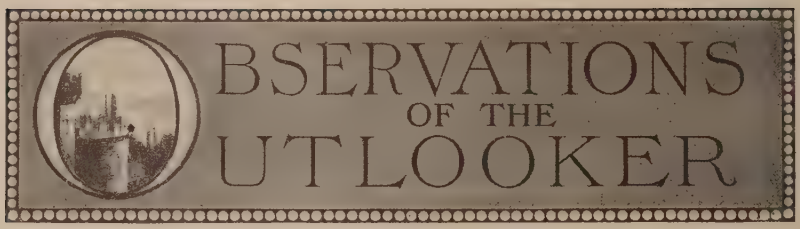
Miss Freada E. Koeker, 213 E. 123rd St., New York City, N. Y.—Silk patches for quilt and cushion work, small Sunday School picture cards.
Miss Martha Troeck, Ellis Island (Landing Place) New York City, N. Y.—toys, dolls and children's clothing.
Miss Anna Reysen, 2303 Warren St., St. Louis. Mo.—Towels, outing flannel and gingham for aprons for sewing school.

INDIANS

Miss Lillie Corwin, 91 Bell St., Reno, Nev.—Christmas boxes, large thimbles, patchwork not basted.
Miss Mina B. Morford, Indian University, (freight and express) Muskogee, Okla. (P. O.) Bacone, Okla.—Stockings, winter underwear, sheets, pillow slips, blankets or comfortables, boys' books, drawing paper, water color paints, barrel of popcorn.

NEGROES

Miss Ella Knapp, 1700 N. 15th Ave., Birmingham, Ala.—Christmas boxes and clothing of all kinds.
Miss Lorilla Bushnell, 513 Mulberry St., Nashville, Tenn.—Sunday School papers and *Youth's Companions.*
Miss Julia A. Watson, 2021 Marion St., Columbia, S. C.—Material for sewing schools, temperance and missionary literature, Christmas boxes.



THE OUTLOOKER is satisfied that it is time for the American people to stamp out the red flag type of socialistic and atheistic anarchy that is now actively engaged in fomenting trouble among the working people, especially those of foreign birth and foreign citizenship. Many of our political leaders are sowing the wind in their frantic efforts to gain favor with what is known as the labor vote. This is dangerous demagogism, but nothing to be compared with the raising of the red flag in processions of working people labeled I. W. W., and carrying mottoes such as "No God—No Master," which have disgraced the streets of Lawrence and other cities. There is no good reason why the leaders in such movements should not be treated as enemies of the public welfare, anarchists, and inciters to law breakers and riot. If we have not laws to reach this new class of agitators, who incite ignorant and inflammable foreigners to lawlessness and murder, we should enact such laws. We try to shut out of the country anarchists, under our immigration laws, although the test is easily and constantly evaded. Under the same law, if an alien joins an anarchistic body or becomes otherwise an "undesirable" within three years, deportation can be used as a remedy. And this remedy ought to be used at once, in salutary doses.

* *

It is strange that this plan is not pursued. Instead of adding to our taxes by sending aliens to jail, when they break the law, why do not the judges order them deported, and send them back where they belong? The I. W. W. leaders at Lawrence threaten to take away the mill workers and leave Lawrence desolate. It occurs to the Outlooker that the best thing that could happen to Lawrence and the country at large would be to select two or three thousand of the Italian and other aliens who have been most violent in the strikes, and deport them in a body, as an object lesson of what is likely to happen to immigrants who, not American citizens, abuse the privileges too freely granted them here, and become a menace to our peace and customs. At the least, these newcomers should be taught that we are a law-abiding people and that the stars and stripes are not to be replaced by a flag that is carried only as a defiance to the law and order and government of the land. There has been too much dalliance with the anarchistic agitators, who now fear nothing. One may pity the misled followers, but there need be no pity wasted on men whose business it is to agitate for the destruction of society.

* *

These observations fit in with the Home Mission Week, one object of which is to stir our people to the need of greater Christian aggressiveness in order to cope with new conditions inimical to the spread of the gospel and to the free institutions we love. While there are some stern things that should be done for public protection, there is a yet vastly greater work that must be done by Christians for the millions who within a few years have made their dwelling-place in this country. The Christian attitude toward the immigrant must be one of kindly interest, and the Christian activities must be greatly increased in order to make the human interest felt and surround the newcomers with influences that shall save from the false teaching of bad men and make for a true Americanism. It is the firm conviction of the Outlooker, after years of study, that the problem of immigration can only

be solved when a united church shall apply its strength and sympathy and intelligently directed effort to the task of alien Americanization and evangelization. And this will mean not only a great enlargement of organized effort, under city and state and national home mission boards, but the active cooperation of the local churches, and of the individual members of these churches. Personal interest and kindness lie at the base of success. Every Christian motive leads toward such effort. But first of all, the Christian people must get their eyes open to see the needs and the opportunities immediately at hand. Home Mission Week should help open the eyes of multitudes to imperative obligation along this line of home protection and patriotism.

* *

The Outlooker got a good illustration the other day from a friend who is an expert mountain climber. We were talking about the young man who was lost on Mt. Washington while at work surveying. My friend said the peril lay in the fact that the young man was off the trail. He said he had been all over the mountain in all kinds of weather, including the heaviest fogs; but he never was in cloud or fog so dense that he could not keep the trail. It was not always easy to do, but it was absolutely necessary, for once lost recovery might be impossible. The Christian is in a similar position, safe only so long as he keeps to the trail. This is possible, for the way is marked; but wandering is always perilous.

* *

Looking out from the observation tower upon both Church and State, the Outlooker is of opinion that what both need is not more professors of ethics but more practise of ethics. This will not injure a man's religion, though some people do seem to keep their creed and conduct in separate compartments.

One of our liberal givers said to the Outlooker recently that his only criticism of the Three Million Dollar Campaign was that it would make the Baptists feel uncomfortable if it wasn't raised. Asked if he did not think they ought to feel uncomfortable, he said that was another question. No great danger that the discomfort would be oppressive, judging from the way thousands salve conscience without giving anything. But that is a rather uncharitable observation, and it is withdrawn at once.

* *

The non-voting fraction is giving the politicians as much trouble as the non-giving fraction gives our churches. If all our church members were regular givers, even though the amounts were comparatively small, the results would be surprising. If every Baptist family, for example, took MISSIONS, think what a circulation we should have—say three hundred thousand and more. Then we should be able to make some money for the mission cause, which would not need it so much as it does today, since if all gave a share the treasuries would be filled. It is of course set down as pleasantry when one speaks of all giving. But take the converse. Can you easily imagine a Christian not giving one cent to the cause of home and foreign missions in the course of a year?

* *

According to the figures of the government education bureau there were 5227 foreign students in our colleges last year. The number included 549 young men from China and 475 from Japan, 148 from India, 120 from Russia, and 100 from Turkey, while South America sent over 200. Every means should be sought to bring the best influences of American life to bear on these students, who will many of them become leaders in their own countries.

WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

For What are We Thankful?

THE return of our national Thanksgiving leads us to pause to ask ourselves seriously, "for what are we really thankful?" Surely no women in the world have more to be thankful for than the Christian women of America. It is only as we compare our position and opportunities with those of women in countries dominated by other religions that we appreciate the contrast.

Under Buddhism woman is not desired at birth nor mourned at death, and the whole span between is a story of ignorance and slavery. The child marriage, enforced widowhood, and necessary obedience to her lord demanded by Hinduism is too well known for comment. Mohammedanism with its seclusion, polygamy, easy divorce, denial of education and worship makes woman little more than an animal. And these three religions dominate the lives of more than half of the women of the human race. Does it matter to us that these things are true, and "what shall we render unto the Lord for all His benefits to us?" How can we work enough, give enough, and pray enough to bring our Christ to these darkened minds!

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How Some Christians Give to Missions

In these days when the average per capita gift of the church for foreign missions is so small, it strengthens and encourages the heart to come upon such beautiful illustrations of faithfulness as the following:

A woman of another denomination, a woman who does all of her own work too, spoke one day of the way she was raising her missionary money. It came out in conversation that she was giving twelve dollars a year to foreign missions. Some one expressed surprise at the amount. "Why," exclaimed she, "I cannot do less than a dollar a month for Christ's work when He has done everything for me."

In one of the western states lives another woman who has sufficient means to afford some of the luxuries of life as well as the necessities. She chooses to confine herself to the absolute necessities for her Lord's sake. She lives simply, gets along without a servant, and supports three missionaries on the field. It is safe to say that there is no happier woman in the world than this one as she lays her gift on the altar.

Last year from several of the far western states in which the crops failed, reports came of women who were taking in sewing, baking, and even washing, to get their missionary money.

But sacrifice is not confined to this country. Across the seas come echoes of beautiful gifts of self-sacrifice. In Burma the average annual gift of the native Christians to foreign missions is three dollars, though the average daily wage is but five cents. All of this is over and above the support of their own churches, and goes to evangelize the tribes that have not had the gospel.

One of our missionaries tells this story of an old woman who was converted late in life and was eager to show her love for the Christ who had saved her. After earnest thought over the matter, she came one day bringing all her living down to the last cash, thirty dollars in gold, and asked that it be used to buy a bell for the chapel to sound out her voice calling the people to prayer. Those who have not

given to the point of sacrifice know nothing of the real joy of giving.

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What Western Baptist Women are Doing in Burma

BY MARY E. ADKINS, FOREIGN SECRETARY

WE give you this month a bird's eye view of Burma. Here in the country which is our peculiar responsibility as Baptists, Miss Higby, our veteran missionary, landed at Rangoon just eighteen years after the death of Judson. You will see her latest picture taken in her wheel chair.

Most of our missionaries in Burma while supervising schools taught by native teachers manage to do considerable evangelistic work as well. We have such workers at the following stations:

Bassein, Miss Mitchell; Moulmein, Miss Lucas; Nyaunglebin, Mrs. Price and her daughter Eva; Henzada, Miss Lindberg; Toungoo, Miss Alta Ragon; Mandalay, Miss Parish; Tharrawaddy, Miss Higby and Miss Cecelia Johnson.

All of these except Mandalay, where we have our Burman work, are schools for Karens.

Miss Hawkes at Shwegyin and Miss Good at Moulmein are, through the courtesy of the Board of the East, temporarily serving the Board of the West.

Miss Tschirch has just returned to Bassein with the intention of beginning a systematic cultivation of the jungle villages, which are feeders of the Bassein school. She will teach the mothers how to care for their children, and the daughters how to sew and cook and keep clean.

SHAN HUCKSTERS ON MARKET DAY IN THE PUBLIC BAZAAR OF MAYMYO, BURMA

Miss Hartford, Miss Larsh, Miss Peck, Miss Peterson and Miss Davis are at present on furlough in America.

Miss Fredrickson whose Bible class is described in this issue has just returned to Rangoon, where Miss Riggs has been holding the fort in her absence. Miss Parrot on account of ill health is not at present engaged in active work among the Burmans.

On account of the illness or absence of missionaries we shall need next fall to

strengthen our stakes by sending workers to Shwegyin, Nyaunglebin, Mandalay and Rangoon. If you add to your prayer list the people in Burma who have been on the sick list some time during the past year you will have to add the names of Mrs. Price and Miss Eva Price, Miss Parrot, Miss Cecelia Johnson and Miss Riggs.

Does anybody know of a woman suited for evangelistic work who can go next fall to the Burmans at Rangoon. Our work among these people is pitifully inadequate.

Of the 10,000,000 inhabitants of Burma, 2,000,000 are Burmans, i. e., leaders of the thought and life of the country. The other tribes among whom we have labored so long, Karens, Chins, Kachins, Shans, etc., constitute all together only 2,000,000. We shall never have Burma evangelized until we win the Burmans themselves.

MISS HIGBY, VETERAN MISSIONARY TO BURMA

Miss Fredrickson's Women's Prayer Meeting at Rangoon

Ma Nyun was the wife of a Christian School teacher. We worked for her for five years without any encouragement whatever save that her husband told us that she remembered what we said and told it over to him. She has recently been converted and is very happy; does not hesitate to tell all her heathen friends and relatives of the joy that has come to her.

As is always the case, she has just had her testing. Her brother was seriously ill

and the sorcerer said that the whole family must gather together and make an offering to the spirits in order that he might be helped. Her mother came to call her. She absolutely refused to go, saying, "I am no longer in bondage to spirits. I worship the Lord Christ and cannot, will not, turn from the higher to the lower. Have your feast if you will, but I will not be present."

They afterwards tried to make her give money. The sorcerer said if she would not be present she should give money. She refused, saying that she would have no part in it whatever.

Ma Nyun is one of the members of Miss Fredrickson's weekly prayer meeting for the Bible women of Rangoon. Every week they meet some seventy strong at the house of one of their members. Here they may be seen sitting round on the floor with their babies in their arms. The appointed leader gives an earnest exhortation on Christian living, the hostess for the day serves a light luncheon, and then the offering is taken.

When this prayer meeting was organized some of the members suggested that since they had received so many benefits from Christ, it would be appropriate for them to bring each week a thank-offering. This they said must be in addition to their regular church subscription paid on Sunday.

So it happens that the native Christian women of Rangoon instead of celebrating Thanksgiving Day once a year bring a thank-offering each week. Many bring an anna or two each, while their wealthier sisters bring sometimes as much as a rupee (thirty-three cents) apiece. Larger spiritual as well as financial returns are of course the result. These women are organized for prayer and training for personal work. They hold an annual meeting and elect officers like any other club.

Better still, they give of their time as well as their money. Each one sets apart a certain number of hours daily for personal work among her heathen friends and neighbors. There is no exception to this rule. Even the wealthy woman of leisure, having found the Saviour, puts off her jewels and silks, and dressed in less conspicuous garb, goes out to tell the story.

Nor is it any easier for these aristocratic Burmans to do such personal work than it would be for their American sisters. But one after one they give up their personal preferences in the matter and go out to share the good news with their less fortunate country-women. Village after village they visit for this purpose.

Is it any wonder people listen? Time every day and money every week the women give.

If you have any first-class devotional books or Bible study helps you are not using mail them to Miss Anna E. Fredrickson or her associate, Miss Mary L. R. Riggs, Riverview, Ahlone, Rangoon, Burma, India. You may be sure every helpful thought contained therein will be passed on to their Bible Women. Remember our missionaries are so situated that they must be always giving out with very little opportunity to be filled up again. Books may be sent by mail to any place in the Orient for the same money it would take to mail them to any point in America,—two ounces for one cent. Uncle Sam will take a larger package though if he is starting it for the Orient,—four pounds and six ounces.

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An Up-to-date Karen Wedding

The marriage ceremony of Th'ra Soh-Yur and Nau Dwe-Se took place at the close of the association. They marched to the mandat from the village about a quarter of a mile distant. We arranged to have the teachers of our town school and all the scholars march in first, singing a wedding hymn in Karen. When in front of the minister, they all turned aside into a corner of the room. Behind them came Nau Pre-Se, sister of the bride. She wore an olive green skirt, white jacket edged with lace and a pink scarf. The bride and groom came last, and they looked very sweet and sensible. The bride's skirt was a maroon silk with sprays of white buds woven into it; it will be useful afterwards in town. A white jacket, tucked and trimmed with insertion and lace, and a long pink scarf completed her costume. The women will be interested to know

A CHRISTIAN KAREN TEACHER AND FAMILY

that I paid about five dollars for her whole attire. Th'ra Soh-Yur wore the customary loose black trousers, a gray worsted jacket and a pearl-colored silk turban. Dr. Johnson performed the ceremony. He explained to the people why the weddding was held there. He told them that in Christian lands the ceremony is usually held in the church or in the bride's home. Nau Dwe-Se is an orphan and her only home is our school. Soh-Yur's home is in one of their own villages, but he was one of our scholars, and now, as evangelist for the whole field, he belonged to all of them and it seemed fitting that they should all witness the marriage. He told them the meaning of the Christian ceremony, and then with brief remarks he married them, using a plain gold ring given by us. Such a tiny ring! It just fitted my little finger. Both these girls have very small and pretty hands.

After the prayer Soh-Yur and Dwe-Se passed out first, then the sister and the school procession followed. All preachers, teachers, deacons and their wives together with the immediate relatives we invited to the chapel, where we served tea, tinned biscuits and soda-water. People were in haste to leave in order to reach their homes

HEATHEN KARENS, NEAR NEIGHBORS OF OUR LOIKAW MISSION. CONTRAST WITH THE FAMILY ABOVE, AND SEE WHAT CHRISTIANITY DOES FOR THE KARENS

before night. By noon we were alone. Soh-Yur and his bride went for two weeks to the heathen village, where he has been preaching for some weeks with marked success.—Mrs. Truman Johnson, Loikaw, Burma.

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Demand for School Work

Pyapon, Burma.

When school closed at the end of March there were 59 pupils on the roll; on reopening May 20th less than 30 appeared. But today we have an enrollment of 94, and new pupils coming on the first of July to bring it up to 100. We have secured the goodwill of all. Two obstacles still hinder, namely, the rival Buddhist school, and a proposal to establish a state school, taking over the Buddhist school. I do not think the state school will be sanctioned by the government, but the question may remain unsettled for some time, to the injury of our school. At present our school is recognized by the Education Department as a primary or fourth standard school only, though the right to teach up to the sixth standard has been sanctioned. We now have the sixth standard. Now for something new under the sun. Soon after the reopening of the school this term I received a petition numerously signed by local Buddhists and Christian Karen officials, merchants, Buddhist elders and others, fairly representative of the population of Pyapon, requesting the superintendent of the A. B. M. School to open a seventh standard. Of course this is self interest, and yet it is remarkable, in view of the past, that all classes, races and religions could thus cordially unite on anything.

Extensive repairs to the temporary building and to furniture have been made. You can imagine how I have had to hustle to seat the rapidly growing school. Success has given me a lot of trouble and I am ready for a lot more of that kind. We have a strong staff of Christian teachers, all interested in their work. Mrs. Cochrane leads the school with her Baby Organ at the opening exercises.

Our hopes and expectations are peppered with uncertainties. And yet, strong in the conviction that the Master wants this work done at Pyapon, and will continue to bless it, I can only urge that you make the same provision for the school for 1912-13 as for the past year.

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Napoleon said of China, "There sleeps a giant, let him sleep. When China is moved, it will move the world."

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Miss Yen's Account of a Mass Meeting for Women

On the afternoon of the 19th day of the fourth moon as we were busy in the little day school, two women came very unexpectedly to call on us. They were wives of two Christians in the China Inland Mission Church. These women said, "A large conference for women in Suifu is being planned, to discuss the new affairs of China. And we want you to help on the program."

These women were uneducated and could not recognize characters, neither could they read books or magazines, but were interested in the object of the meetings.

I have been appointed woman secretary of this meeting or conference, and this week on Monday I rode to the yamen for father's birthday, so we were home all day. But on Friday we attended the meeting. It was a very large gathering, and the place was seated to the full (Chinese idiom). Many others could not find seats. The first woman to speak was the Haien Official's wife, She T'ai T'ai. Then a young woman named Yao, I came third, two of our oldest school girls spoke next, then my mother and other women followed.

We spoke urging upon all women the importance of studying books and unbinding the feet.

All the people in Suifu have heard about these meetings and are surprised that we women could speak so learnedly. Mother attended another meeting, mixed audience, where the subject was the equality of men and women. The latter do not want men to govern them any more. But there was division of opinion.

OUR MISSIONARY MAIL BAG

Chatty Letter From China

NINGPO, Feb. 23rd.

There is certainly no need in these days to interest people in China. The Chinese themselves have already done that so effectually that I know you are eager for every bit of information about China that you can get. I will be considerate enough to leave the discussion of national problems to bigger men than I am; but I do want to talk with you about some of the places and people that I know and love.

The revolution came to us so quietly, that all we did was to hang up white flags, take off our queues, put on foreign hats, and go about our work as usual. Then those poor frightened individual Chinese who had put as many of their worldly possessions into skin boxes as possible, and fled to the country, seeing how peaceful and happy and busy we were, gathered together the things the robbers had not stolen from them in their hasty flight, and came back home to repent at leisure for their folly.

We met Mr. Lu, the Secretary of Foreign Affairs in Ningpo, at a dinner one evening. He studied in England five years and speaks English almost perfectly, and seems a thorough gentleman. He wore foreign clothes, the most noticeable being his extra-long black satin Prince Albert coat. He is a short man and the coat and his shoe tops nearly met.

I think he is not a Christian, but he himself introduced the subject very nicely at table. He said a Christian friend of his had analyzed the Chinese character meaning "foundation," in this way. "It is made up of two parts, a cross and the radical meaning man. The man on the cross is the foundation of things."

When we asked him why the fence around the *yamen* (city hall) was being torn down, he said, "We want to make it very easy for people to come to us." You probably know there is a Chinese proverb to the effect that it is useless to seek justice unless one goes to the *yamen* armed with a great deal of money.

I have had the responsibility for morning prayers with the servants this term. We have been reading the Epistles and I never enjoyed them so much before. The boy came to us eighteen months ago, with almost no knowledge of Christianity, and the cook came the same day, a lad of sixteen, the son of members of the Church of England. Both have begun this term to take their turn leading in prayer. We talk together about the Bible lessons, and it is all so informal and homey that I believe it must have helped them, for it has helped me so much.

We lost one of our second year girls from meningitis this term. She was sick in school a week and the sick committee did what they could to relieve her. Then we moved her to the hospital, never suspecting that she was so seriously ill. But after three more weeks of suffring she died at the hospital, the very day her mother arrived to care for her. She had learned to know and love Jesus in the two years she was with us, so our sorrow was mellowed by a glad note of hope. The next week after her death, two of the girls in their weekly letter wrote to her in heaven. Both spoke of their regret at losing her and their joy in the thought that she was in the midst of happiness and peace where she could behold the Father's face. Since they had no idea of sending the letters at all I simply corrected them without comment. I am almost afraid to confess that both these girls have been in my New Testament class ever since they started in school lest you send for my resignation. I most certainly do not teach spiritualism.

We have so many funny things out here from such unexpected quarters. I thought it funny when one of my girls wrote, "We have six hens and three crows in our school." But I suppose it is natural enough to get the rooster mixed up with his crow. And I thought it exceedingly queer to march in between Hester and her

husband during the wedding ceremony last Tuesday, but it was the only entrance for late comers and proceedings stopped until we should enter and be seated. After all, perhaps it is western and not essential, this idea of ours that people should not march in and out between the bride and groom during the marriage service. I thought his large stickpin, about the size of a dollar, was funny too. But doubtless that too was because I'm a narrow-minded westerner.

DORA ZIMMERMAN.

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Personals

Dr. Edythe Bacon this fall assumes charge of the hospital at Kityang. This leaves Dr. Adkins free to undertake medical work at Chaochowfu.

Miss Bertha Fetzer has spent her summer profitably in Japan recuperating from her recent illness. A number of other workers from Eastern China also spent their summer in Japan—Miss Anna Martin, Miss Dora Zimmerman, Miss Helen Elgie, Miss Mary Cressey and Miss Ida Wickenden.

Miss Elena Lund writes from Los Angeles tendering her resignation because of ill health. She says however, that she is much better in America than she was in the Philippines.

Miss Kittie Bendelow has also resigned. Both these resignations have been accepted with deep regret.

Miss Eva Price of Nyaunglebin, Burma, has for some time been far from well. She has been suffering from the fever and other troubles that have been so prevalent this year in that part of Burma. She is at her post and keeps up with her work but does so under difficulties.

The afternoon of the first board meeting this fall was spent making a survey of our Bible Women's Training Schools in S. China and the Philippines. And we had with us Miss Edith Traver and Miss Anna V. Johnson as personal conductors of the party.

At the next meeting Mrs. Mary Scott Watters came to the board with a plea that we make a special request to the American Baptist Foreign Mission Society for a man doctor to relieve her mother, Dr. Anna K. Scott, of the care of the Men's Hospital at Swatow. Dr. Scott at 74 is still carrying the medical work for Swatow. Her daughter feels that relief must come soon if we are to save her for further usefulness.

After a year at home with her father who is in poor health Miss Bertha Davis has gone to Chicago to do a little studying in the University.

Miss Alice Stanard passed through Chicago with the party of out-going missionaries, and spoke at three of our churches.

Miss Pearl Page wrote in the early summer from Shanghai that she hoped by the last of September to be able to start up the river for her own station at Suifu.

Our president, Mrs. MacLeish writes from her vacation retreat: "We are having a very fine time, and I am finding it exceedingly restful. We walk, sail, play croquet, eat apples, make jelly and sleep."

HOW TO PLEASE THE TREASURER

The treasurer wishes to express her gratification that so many circles are sending in their money quarterly. She was able to send twice as much for the Foreign work this July as she sent last July. This means a saving of interest on borrowed money. Let the good work go on.

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December Program—"China's New Day"

CHAPTER IV—THE CHINESE CHURCH

"The Church of *God* which he has purchased with His own blood" (Acts 20: 8).

PRAYER—For all missionaries in China and all Chinese Christians.

1. Oriental Religions: Their effect upon China pp. 138-142.
2. The Christian Religion: Its influence in China. pp 142, 144, 166, 175.
3. Hero Tales of the Boxer Uprising. pp 143, 144.
4. The Foreign Missionary—A Study.
5. "Are all the Children in?" pp 150-153: 159. (Kindergartens—Sunday Schools—Work for children by children.)
6. Two Wonderful Women. Aunt Hian and Mother Wang, pp 155-159.
7. Map exercise: Locate our mission centers in China.
8. Current events on Mission Fields.

POSTER—Seven-branched candlestick. LETTERING—"These are they which came up out of great tribulation."

General Policies of Our National Societies

WHEN the Three Million Dollar Campaign was brought before the Northern Baptist Convention for approval, after discussion it was voted to instruct "the Boards of our respective Missionary Societies to outline their policies and plans for the immediate years; that these policies be outlined in clear, succinct, and comprehensive form, and be given to the churches in connection with the appeal for $3,000,000." The feeling was expressed that the people in our churches did not know definitely what the Societies were planning and doing with the funds raised by the churches, and that it would aid greatly in the matter of stimulating and increasing giving if the members had a clear understanding of the work the Boards were undertaking. In response to the instructions, the cooperative Societies have formulated the following condensed statement of their policies and purposes:

American Baptist Foreign Mission Society

THE SOCIETY HOLDS

(1) That intensive development of the work in sections already occupied is for the immediate future a more imperative duty than entrance upon new fields. Many of the stations of the Society are inadequately supplied with workers and equipment, with the result that in some cases the work neither commands the respect of the people nor yields returns in proportion to the effort expended. The entrance upon new fields, if demanded by the clear indications of divine Providence, will itself demand definite increase of resources.

(2) That effort should be directed to the establishment, at strategic points, of strong Christian communities which shall be permanent forces in evangelization and which will gradually assume full responsibility for the extension of the Kingdom in their own lands. Preaching of the Gospel by foreign missionaries must continue, but should in each region give place as soon as practicable to evangelization by the native Christian forces.

(3) That education, especially of the Christian youth and the children of Christian parents, is a matter of pressing importance. Only by such education can the Christian community become and remain a potent force in the life of the nation, or leaders be provided to carry forward the work of evangelization and the building up of the Christian community.

(4) That to the utmost practical extent there should be cooperation with other Christian bodies working in the same fields. Such cooperation is of special importance in the department of higher education, where students are relatively few and education expensive.

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American Baptist Home Mission Society

IT IS THE PURPOSE

And policy of this Society, in cooperation with other similar organizations, to make Christianity a strong factor in western civilization; to leaven the mass of unevangelized immigrants from Southern and Eastern Europe with the transforming Gospel of Jesus Christ; to assist in the strengthening of our interests in the great cities and to reinvigorate rural churches; to do our proper share in the evangelization of the American Indians; to provide Christian education for needed leadership among ten million Negroes; to make known to the misguided millions of Cuba, Porto Rico, Mexico and adjacent countries the vital truths of the Gospel and to meet the incoming Orientals with Christian missionaries.

The Society's general policy in its administrative work is the ripened result of eighty years' experience; with modifications and readjustments as changing conditions demanded. Economy, efficiency and conservation of effort are dominant in its pioneer and constructive work. Inadequate

resources make impossible the full accomplishment of its ideals.

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American Baptist Publication Society

IT IS THE POLICY

Of the Society to enlarge its force of colporter missionaries as rapidly as funds permit, until at least five hundred men are employed. They are the true pioneers in our denominational life for they generally labor where there are no religious privileges. We shall be glad also to increase the number of our Chapel cars if this may appear to be wise, and to increase the number of our Sunday school missionaries, who are engaged now not only in establishing Sunday schools but also in developing and improving Sunday school work, until every state shall have in its working force from two to five of these men.

It will also be our policy to respond to every call for the Bible in whatever translation desired and in foreign tongues, to provide all needed literature for foreign-speaking peoples in this country, to push the work of educating Baptist young people through our Young People's Department, and to promote the work of Social Service and the Baptist Brotherhood, as requested by the Northern Baptist Convention.

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Woman's Baptist Foreign Missionary Society of the West

IN GENERAL

Our policy shall be one of concentration rather than of expansion. We plan not to undertake new work until that which we are now doing is sufficiently supplied with missionaries, buildings and the needed equipment. We recognize that the distinctive work of Foreign Missions is the training of leaders and leaders of leaders; hence, the supreme importance of our educational work, including the training of evangelistic workers, the development of schools for nurses in connection with our hospitals, and the encouragement of educated native young women to enter the medical profession. If a wise, comprehensive plan of Christian education (interdenominational) can be formulated, especially for Japan and China, we will gladly make our educational work an integral part of it.

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Woman's American Baptist Home Mission Society

WE PLAN

A material advance in our work among the women and children of the foreign peoples in our cities, believing that the Christian home is the foundation of Christian America. We shall cooperate with western State Conventions as far as possible by sending young women into each state to do general missionary work in weak and neglected fields. We shall aim to bring all our schools among Negroes to a higher point of efficiency and increase largely the number and effectiveness of our Christian schools in the Latin countries, since there the Christian school has proven to be the greatest evangelizing agency. Our purpose will be to make every Baptist woman feel her responsibility for the work herein outlined.

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The Woman's Baptist Foreign Missionary Society

THE POLICY

Of this Society is to concentrate its efforts on the development of the work for which it was specially organized, viz., the evangelization of women and girls in non-Christian lands.

In order to accomplish this, special emphasis is laid upon the training of women and girls for the establishment of Christian homes, and as teachers and leaders in their own lands.

Wm. Muirhead, of China, has said: "Were the women only converted we believe that idolatry would soon cease in the land."

Fully believing this statement our policy is—concentration and conversion abroad, education and enthusiasm at home.

Missionary Program Topics for 1912

December Topic: Babtist Missions in Africa

1. Hymn:
   "Souls in Heathen Darkness Lying." No. 46. Forward Movement Hymnal. Price per copy 15 cents.

2. Responsive Reading:
   Selection 15. Forward Movement Hymnal.

3. Brief Prayers
   That the power of Islam in Africa may be broken by Christianity, that our Christians may be led to do justice to faithless members and that two men for evangelistic work needed in our mission during the coming year may be found at once.

4. Prayer Hymn:
   "Spirit of God, Descend upon My Heart." No. 70. Forward Movement Hymnal. (First two verses.)

5. Rapid Historical Review of our Mission.
   Beginning with its inception as the Livingstone Mission, its transfer to our Society and its consequent development. Material for this may be obtained in "Missions in Africa," 10 cents, "Africa"—the Quick Information Series, one cent, 5 cents per dozen, the Annual Report free except 8 cents for postage, and the Handbook, 20 cents.

6. Hymn:
   "O'er the Gloomy Hills of Darkness." No. 54. Forward Movement Hymnal.

7. A Visit to our Congo Mission.
   (15 Min.) Make a rough map (4x6 ft.) of Western Africa, (see Plate 11, Handbook) showing the coast and the location of our mission stations. Trace the journey from Matadi to Ikoko, stopping a few days at each station to note the medical work, the schools and the meetings. Mention especially the Congo Evangelical Training Institution at Kimpesi and the importance of the medical work and the industrial training in the schools. Material may be obtained in the Handbook, the Annual Report, report letters, free on request; speaker should also read "How Prayer Overcame the Fetishes," one cent, "Paul, the Apostle of Banza Manteke," 5 cents, "The Pentecost on the Congo," 5 cents, and "Autobiography of Vinda Bidiloa," one cent, for local color and interesting incidents to be used in description of the work.

8. Chorus.
   "Take the Light." Price per copy one cent, 10 cents per dozen and 75 cents per hundred. To be given by a picked chorus or sung by congregation. It will add much to the attractiveness of the meeting.

9. Missionary Benediction.
   Ephesians 3: 20, 21.

Note.—Material referred to can be obtained on application to the Literature Department, American Baptist Foreign Mission Society. Box 41, Boston, Mass.

The Judson Centennial Tours

One of the central features of the Judson Centennial next year—the century of the landing of Judson in Burma and the founding of our Foreign Mission Society—will be the Judson Centennial Tours. Two tours are planned under the direction of the Judson Centennial Commission: one to Burma and return, the other around the world, the purpose of both being the viewing at first hand of our foreign mission work. Places not ordinarily visited will be included in the itinerary, and both tours will be personally conducted, a conductor accompanying each party throughout the trip, and experienced missionaries being set apart in each section visited to take charge of the tourists while ashore.

TOUR A. AROUND THE WORLD

Time: Seven months. Cost: $1450.

The Around the World Tour will be first class in every particular, including the best steamships and hotels available. Full opportunity will be given for sightseeing and every provision will be made for the comfort and enjoyment of the party. The itinerary will be as follows:

Aug. 23, 1913, Sail from San Francisco.
Aug. 30, In Honolulu.
Sept. 9-27, In Japan.
Sept. 29-Oct. 27, In China.
Oct. 31-Nov. 11, In Philippines.
Nov. 14-26, In China.
Dec. 1-4, In Singapore.
Dec. 9-Jan. 5, In Burma.
Jan. 8-Feb. 12, In Assam, North India and Bengal, or in North India, Bombay and South India.
Feb. 15, Sail from Colombo.
Mar. 2, Arrive at Naples.
Mar. 16, Arrive at New York.

The cost of the tour, including all necessary expenses from any point in the United States around to the same point again, except laundry and steamship tips, is $1450.

TOUR B. TO BURMA ONLY AND RETURN

Time: Four months. Cost: $550.

A shorter tour, less expensive but of unusual attractiveness, is the trip from Boston to Burma and return. This tour will be by intermediate steamships by way of England. The party will sail from Boston about October 25, reaching Burma about the same date as the Around the World Party. They will have precisely the same accommodations and itinerary in Burma, attending the Centenary meetings and touring the country under the guidance of missionaries. For those who cannot take the longer tour this should prove a great attraction.

The price, $550, includes all necessary expenses from Boston back to Boston, except laundry and steamship tips.

It is important that bookings be made at the earliest possible date. A deposit of $10 will reserve a place in either party. Write for full information regarding the tours to The Judson Centennial Tours, Box 41, Boston.

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Conference with Outgoing Missionaries

THE annual Conference of the Board of Managers of the Foreign Mission Society with the new missionaries and those returning to their fields of service from furlough was held in the Rooms from Thursday afternoon, September 12 to September 19. The week included the presentation of the new missionaries to the Ministers' Conference of Boston and the reception given to all missionaries by the Boston Baptist Social Union and Woman's Baptist Social Union, ending with the big Farewell Meetings in Ford Hall Thursday evening. On Friday, September 20, the westbound party left Boston for the trip across the continent, stopping at a number of places to leave a message with the churches and arriving at San

ON THE "ARABIC": X DENOTES DR. AND MRS. BOGGS

Francisco in time to sail from there October 12. Those going to Burma, Assam, South India and Bengal sailed from Boston Tuesday morning, September 24, on the White Star Steamship "Arabic."

The meetings of the Conference were well attended, about fifty new and old missionaries being in almost daily attendance. Subjects of vital importance to those going out for their first term of service were discussed, dealing with the relation of the missionary to the Board, the home churches, his fellow missionaries, Europeans and the natives and their religions. Other questions treating of the missionary's work and his intellectual and spiritual preparation were also taken up. These matters were handled by the Secretaries of the Society, the members of the Board of Managers and older missionaries by whose experience and mistakes the new workers doubtless profited. The definite character of the meetings may be judged by the following list of subjects included in the program: What the Missionaries may Expect of the Board; what the Board Expects of the Missionaries; Cultivating a Constituency—Specific Gifts and the Station Plan; The Missionary on Furlough; Relations to Europeans and the Government; Education and Industrial Training; The Ultimate Aim; The Intellectual Life of the Missionary; and Cultivating the Spiritual Life.

For a week before the opening of the Conference the new missionaries attended a class in phonetics at the Rooms, taught by Rev. Thomas F. Cummings of New Wilmington, Pa., formerly a missionary of the United Presbyterian Board. The course aimed at laying the foundation for the study of the languages, and those who benefited by the class last year report that it has much facilitated their language study.

Of the thirty-eight new missionaries who go out this year, there are seventeen men and thirteen wives; the others are single women. Seven go to Burma and the same number to Assam; four go to South India and two to Bengal; six have been designated to East China, two to West China, four to Central China, two to Japan and three to the Philippine Islands.

A Despatch of Godspeed

Providence, R. I., Sept. 19.

The First Baptist Church of Providence at its prayer meeting tonight is remembering the outgoing missionaries and sends the following message: "Accept our

greetings and congratulations and be assured of our earnest wishes and our prayers in your behalf."

JOHN F. VICHERT, Pastor.

"This," said Dr. Haggard, "is an example of what is taking place in many churches in all parts of our country."

To the Outgoing Missionaries

We bid you godspeed, as you sail
Upon your heaven-sent mission;
Trusting in God, you cannot fail—
Faith is the one condition.

Land, family, friends you leave behind,
Sad is the separation,
The peace of God that fills the mind
Brings His own consolation.

The cause that sounds its trumpet call,
All other voices drowning,
Demands your love, your life, your all—
Perhaps the martyr's crowning.

You gladly pay the purchase price
Of heathen souls, nor falter
To lay your life, as sacrifice,
On Love's supernal altar.

We bear you upward in our prayer,
Our common hope expressing,
That in all service you may share
The Master's richest blessing.

Godspeed, then, heralds, as you go
Upon your gospel mission;
May Christ's love keep your souls aglow,
And yield love's full fruition.

—HOWARD B. GROSE.

"THROUGH DEEP WATERS"

Since our return last November we have had to go through deep water. First we lost our youngest daughter a few weeks after our return to our station; we felt this loss very much, because we had just left four of our children in Russia. But our Heavenly Father who never makes a mistake has comforted us with his divine comfort. In March plague broke out in our village. Business stopped entirely; our people could not get any provisions in the bazar. In May the people returned to their homes, since the plague ceased when the heat came; but now cholera broke out, and so fearfully that hundreds have died and are still dying around us. We have just received word that two missionaries of the Church Missionary Society have died of cholera. Since the rains failed last year there is no fodder for the cattle and we are having the most fearful famine of the kind that we have had for years. In former years we used to buy rice straw, four to six bundles for one rupee; now we pay from two to three rupees for one bundle. Consequently thousands of cattle have died in India. The people asked me to get them fodder by railway from other places. I went to the eastern coast and bought five wagon loads of straw; in this way we can help them. As the monsoon came very late this year, the grains have been more expensive than we have ever known them to be as long as we have been in India. The poor people simply starve, because they cannot afford to buy; many do not have a decent meal more than once in two or three days, while others live on roots that they get on the river banks. It is hard to see all this and be unable to help.

On the other hand, I am glad to report that God is with us and is blessing us in our work. Our station is one of the youngest in the Telugu Mission and in the beginning it often seemed as if we had made a mistake in opening this station, since we had very few converts for several years. This year, however, we have had forty-five baptisms and we expect to have some more yet. Our field is virgin soil. The only thing we need is funds to carry on the work in this large field of about 300,000 or 400,000 souls, as God wants to have it carried on.—H. UNRUH, Jangaon, South India.

"I WANT TO DIE A CHRISTIAN"

Soon after our removal here Mrs. Frost and I went out to Chandipore by the sea where our Mission has three bungalows. We kept quite comfortable there for a month, and having a pundit along we continued our language study. Since then we have each had a pundit for two hours each day and have studied by ourselves as much as possible. I think we shall be fully prepared to take the first year's examination in December. About the last of June, at the request of Mr. Hamlen, I began to teach two classes in the High school, the second year class in Mathe-

THE BEAVER MISSIONARY COTTAGE AT GRANVILLE, OHIO

matics and the two upper classes meeting as one in the Bible. I find the class very interesting. I also go to the bazar frequently in the evening with the preachers. Last week I went with two of them one afternoon to a big market about six miles from Balasore.

In July I took a trip of four days' duration with Mr. Collett to Puri in southern Orissa to see the celebrated Juganath Festival. There we saw Hinduism at one of its sources. The sights were interesting and at the same time disgusting and pathetic. At the invitation of the English Baptist missionaries who have a station at Puri three of our preachers went down also to assist by preaching in Bengali and Hindi, which their men do not use.

Only week before last I was out for three days to see the work around Busta. It is in that neighborhood that our most recent converts have been made. I found them a very hospitable and intelligent group. They gathered on Sunday from three different villages two or three miles apart. Only yesterday morning Mr. Hamlen was called to Busta to baptize a man. He was persecuted rather severely over a year ago for reading the Bible, but did not give it up. Neither did he become a Christian. Last week he got a bad beating for reading the Bible and on Sunday he came in to the preacher and said, "If they are going to kill me, I want to die a Christian." The preacher came in on a night train and Mr. Hamlen went out in the morning and baptized the man. There are others almost ready to become Christians.—H. I. Frost, Balasore, Bengal.

MISSIONARY PERSONAL

Dr. Catharine L. Mabie of Kimpesi, Congo Belge, on her way to this country for her furlough has spent a few weeks in England and Wales. She writes from England: "Next Sunday I speak at Heneage Street Chapel, Birmingham, a church founded and shepherded by my grandfather, Charles Hill Roe. I look forward to the privilege of standing where he stood with no common interest. There are still many members who as children sat under his ministry. It was the church of George Grenfell of Congo fame. I saw a party of fourteen off for the Congo last Thursday night, eleven of the A. P. C. M. and four from the Baptist Missionary Society." (The A. P. C. M. probably means the Southern Presbyterian Congo Mission.)

Generous Hearted Karens

Dr. L. W. Cronkhite, of Bassein, Burma, writes: You will be glad to know that in response to my personal village to village and house to house solicitation since November our Karens have pledged Rs. 25,000 toward the proposed new school building here; 550 have promised to read the New Testament this year, and 1,100 days of unpaid work among the heathen have been promised, some pledging five days, some ten, fifteen, twenty, thirty and sixty days.

REV. AND MRS. O. L. SWANSON WITH THEIR THREE CHILDREN. THE CHILDREN WERE ALL BORN IN ASSAM AND THE YOUNGEST GOES BACK WITH HIS FATHER AND MOTHER

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Foreign Missionary Record

ARRIVED

Rev. G. A. Huntley, Mrs. Huntley and seven children of Hanyang, China, at Boston, August 28, 1912.

SAILED

Miss Amy A. Acock from Montreal for Sendai, Japan, August 17, 1912.
Rev. E. N. Armstrong from Boston for Burma, September 24, 1912.
Rev. W. F. Armstrong, D.D., from Boston for Rangoon, Burma, September 24, 1912.
Rev. W. E. Bailey and Mrs. Bailey from San Francisco for Central China, October 12, 1912.
Miss Julia E. Bent from Boston for South India, September 24, 1912.
Mrs. L. W. Bickel from San Francisco for Inland Sea, September 14, 1912.
Rev. W. B. Boggs, D.D., and Mrs. Boggs from Boston for Ramapatnam, South India, September 24, 1912.
Rev. F. J. Bradshaw, Mrs. Bradshaw and family from San Francisco for Kiatingfu, West China, October 12, 1912.
Miss Emilie Bretthauer, M.D., from Philadelphia for Hanyang, Central China, September 14, 1912.
Miss Alma G. Broadhead from San Francisco for East China, October 12, 1912.
E. H. Clayton and Mrs. Clayton from San Francisco for Central China, October 12, 1912.
Miss Martha Covert from San Francisco for Ningpo, East China, September 7, 1912.
Miss Edith E. Crisenberry from Boston for Nowgong, Assam, September 24, 1912.
Miss Leontine J. Dahl from San Francisco for Shanghai, East China, October 12, 1912.
Mrs. Ida B. Elliott from Boston for Rangoon, Burma, September 24, 1912.
E. C. Freimark and Mrs. Freimark and child from Boston for Rangoon, Burma, September 24, 1912.
Rev. H. C. Gibbens, M.D., Mrs. Gibbens and child from Philadelphia for Mongnai, Burma, September 21, 1912.
Mrs. Ola Hanson from Boston for Namkham, Burma, September 24, 1912.
Mrs. Robert Harper and child from Boston for Kengtung, Burma, September 24, 1912.
Rev. L. W. Hattersley and Mrs. Hattersley from Boston for Burma, September 24, 1912.
Miss Marjorie Hiscox from San Francisco for Japan, September 14, 1912.
Rev. J. A. Howard and Mrs. Howard from Boston for Bengal, September 24, 1912.
Rev. J. F. Ingram, Mrs. Ingram and child from Boston for Namkham, Burma, September 24, 1912.
Rev. A. T. King, M.D., and Mrs. King from San Francisco for Huchow, East China, October 12, 1912.
C. A. Kirkpatrick, M.D., and Mrs. Kirkpatrick from New York for Burma, October 2, 1912.
Rev. J. T. Latta, Mrs. Latta and three children from Boston for Thonze, Burma, September 24, 1912.
Rev. G. W. Lewis, Mrs. Lewis and four children from San Francisco for Ungkung, South China, October 12, 1912.
Rev. Augustus I. Nasmith from San Francisco for East China, October 12, 1912.
Rev. W. C. Owen and Mrs. Owen from San Francisco for Allur, South India, September 7, 1912.
Miss Alma L. Pittman from San Francisco for Shaohsing, East China, October 12, 1912.
Miss Stella Relyea from Boston for Kinhwa, East China, August 13, 1912.
Rev. F. H. Rose and Mrs. Rose from San Francisco for Iloilo, P. I., October 12, 1912.
Mrs. E. E. Silliman and child from Boston for Narsaravupet, South India, September 24, 1912.
Rev. William Smith and Mrs. Smith from Boston for Assam, September 24, 1912.
Miss Alice M. Stanard from San Francisco for Iloilo, P. I., October 12, 1912.
Rev. O. L. Swanson, Mrs. Swanson and child from Boston for Golaghat, Assam, September 24, 1912.
Rev. J. E. Tanquist, Mrs. Tanquist and child from Boston for Assam, September 24, 1912.
Rev. W. R. Taylor and Mrs. Taylor from San Francisco for West China, October 12, 1912.
Miss Louise E. Tschirch from Boston for Bassein, Burma, September 24, 1912.
Miss Edith F. Wilcox from San Francisco for Himeji, Japan, September 14, 1912.
Rev. W. E. Witter, D.D., and Mrs. Witter from Boston for Gauhati, Assam, September 24, 1912.
T. V. Witter and Mrs. Witter from Boston for Madras, South India, September 24, 1912.

BORN

To Rev. L. Foster Wood and Mrs. Wood of Tshumbiri, Congo Belge, a daughter, Katherine May, at Chili Station, N. Y., June 30, 1912.

Dedication of the First Mexican Baptist Church of Los Angeles

"That lady likes churches better than she does dollars," was what one of our Mexican boys said about Mother Baldwin after the dedication. She had given the entire sum necessary for the building of this beautiful house of worship for our recently organized Mexican church. But for her timely gift we would be still worshipping in an unpainted store building that was intended by the owner for a saloon and pool-hall. Failing in getting enough signers to his petition among our Mexican and other foreign people, he was glad to rent it to us. He was paving a path downward, God over-ruled and made it a path upward.

Our work was begun in this rented building a little over a year ago, and it was here that the First Mexican Baptist Church of Los Angeles was organized about six months later. So interested had Mother Baldwin become in this very promising work that she gave the money for the building even before the church was organized. She was present at the dedication, and was the happiest one in the midst of a very happy group of radiant and contented people.

The importance of this work among the Spanish-speaking people of this great South-west can hardly be overestimated. These people are literally everywhere, and their numbers are increasing. As a rule they are a needy and neglected class. Baptist work among them is most promising. We are now occupying eight distinct fields in Southern California, the result of a year's efforts.

Our most important work is in Los Angeles. This new building is by far the finest of any that has been erected for Spanish work by any of the denominations. It is characteristic of Baptist enterprise in Southern California, and is a great credit to the denomination.—L. E. Troyer.

Cuban Fruitfulness

The Cuban Baptists in a mission which is little more than twelve years old have

FIRST MEXICAN BAPTIST CHURCH OF LOS ANGELES, CAL.

raised over $1,400 during the last year toward self-support. They are also paying one-half the salary of a missionary who is working among the churches in Cuba, and collecting a fund for the support of a foreign missionary, who will work either in Haiti or Santo Domingo. In this work it is expected that they will have the coöperation of the Porto Rican Baptist churches. In the colleges at Cristo seven young men are preparing themselves for the ministry. One was graduated last year, and at once accepted an appointment, and another, and possibly two recruits will be found for the Mission this year from the same source.

A NOTABLE CONVERT

Rev. Juan McCarthy, missionary at Baracoa, Cuba, went to the special school session at El Cristo where the Cuban ministers studied homiletics, church history, doctrines, discipline, and Bible subjects, and during his absence his pulpit was occupied by one of his women converts who had been in the gospel truth but four months. "It is really remarkable," he says, "how the Lord has aided this young woman to get a full grasp of Bible teachings in such a short time. She is twenty years of age, well educated, and a most eloquent talker and persuasive exhorter. Her knowledge of Protestant teachings is greater than the major part of Protestants in the United States possess. It can be accounted for, to my mind, only by the intervention of God to raise up special workers for His cause in this island. God willing, we must arrange for this young woman and two or three others to attend our school so as to be trained for missionaries."

BAPTISM AT GUAIMARO, CUBA, BY REV. JUAN MCCARTHY OF BARACOA

Do Not Fail to Observe Home Mission Week

American Baptists Speaking With Tongues

BY FIELD SECRETARY L. C. BARNES, D.D.

Roger Williams was a foreigner. Centuries later the father of Justice Hughes came from the same Principality. Williams, Jones, Davis, are leading names on our church rolls. Welsh is one of the mother-tongues of American Baptists. The first comprehensive account of our denominational strength was gathered and issued in 1792, as "A Register of Baptist Churches." The author signed himself "John Asplund, a Swede," so that a Swedish Baptist was foremost in developing our denominational consciousness. From the first days until now much of our most hopeful stock of American Baptists has been bi-lingual.

At the present time 330 missionaries of the Home Mission Society preach the gospel week by week in other languages besides the English. They use more than twice the number of tongues spoken on the Day of Pentecost. These missionaries are preaching the gospel in North America in twenty-two European languages, three Asiatic, twelve aboriginal American languages, including the ancient Aztec, which was the language of a considerable degree of civilization on this continent long before Christopher Columbus was born. American Baptists speak to God and one another and to the unconverted every week in more than forty languages.

The roll-call of tongues in our present day pentecostal speech is as colemn and significant as that in the book of Acts and twice as long. Listen:—Bulgarian, Danish, English, Finnish, French, German, Hungarian, Greek, Italian, Lettish, Lithuanian, Norwegian, Polish Portuguese, Roumanian, Russian, Ruthenian, Spanish, Servo-Croatian, Slovak, Slovenish, Swedish, Chinese, Japanese, Syrian, Apache, Arapaho, Aztec, Cherokee, Cheyenne, Kiowa, Navaho, Wichita. That is only the Home Mission Society's list.

The number of communicants in foreign-speaking churches is only a suggestion of the strength which they are bringing the denomination. In two important ways their strength is vastly greater than figures can tell. For one thing, large numbers brought to Christ through our foreign-speaking work and churches ultimately unite with English-speaking churches. There are probably twice as many German Baptists in the United States as are listed in the German Baptist churches. If we were to count the second and third generation the multiplier would need to be far more than two. The same is true of other tongues and is bound to be growingly true of them all, yet a list of those actually in our foreign-speaking churches shows this part of the denomination to be larger than many whole denominations tabulated by the United States Census. In round numbers the figures are as follows, in every case the actual number at the present moment being larger than the figures given:

Germans 30,000, Swedes 28,000, Danes 4,000, Norwegians 2,000, Italians 1,000, French 700, Bohemians 400, Poles 300, Hungarians 250, Slovaks 150, Russians 100, Letts 100, seven other tongues of about 50 members each, total using European tongues more than 67,350. Of Asiatic tongues there are some 300 members in our Chinese and Japanese churches and scores more in our American churches. In Indian churches there are more than 4,500 members. If we add to the 72,000 just enumerated only half as many as we might safely add, it is clear that there are more than 100,000 Baptist members in the United States who are speaking other tongues than English. That with their families means a constituency of two or three hundred thousand souls.

The other aspect in which the foreign-speaking churches are adding far more strength to the denomination than these figures indicate is in the quality of spiritual life which they bring. The Scandina-

Remember the Date, November 17 to 24

vian young people, for example, as shown by tests which have been made in public examinations, are far better acquainted with the Bible than the average young people of evangelical English-speaking communities. When people thus grounded in the Scriptures become intensely evangelical through our Baptist propaganda they have a spiritual solidity of character (it needs the paradox "spiritual solidity" to express it) which gives invaluable strength to the denomination. As a whole it is well within the facts to say that the foreign-speaking Baptist churches in the United States have an apostolic simplicity and earnestness of religious life in advance of that shown by the English-speaking churches.

But the most of those coming to America now are not from Scripture-loving Wales, Scandinavia and Germany. If this is an average week some 19,000 are landing. Probably 17,000 of them have no acquaintance with the Bible. Our missionary at Ellis Island, using thirteen languages himself, can not get a Bible into every hand. If he did only a few could appreciate it. The only hope is for members of our churches everywhere to take up the peculiarly Baptist task of giving the Scriptures in such an obviously friendly way that the immigrants will accept the gift and appreciate it. A way has been devised by one of our volunteer workers by which any man or woman in any of our churches can do this work, building over against his own door. It is entitled "Early Stories and Songs for New Students of English," comprising forty-one Bible stories, told in the simple terms of everyday life.

The Home Mission Society, the Woman's Home Mission Society and the Publication Society are cooperating closely in helping our people to take their part in the pentecostal experience.

IN THIS WORK LIES PERSONAL OPPORTUNITY FOR EVERY BAPTIST.

A Christian School

The annual catalog of Bacone College for 1912 contains information of interest. The illustrations show the spacious campus at Bacone, a suburb of Muskogee, Oklahoma, agricultural and manual training exhibits, and the baseball team. The Indian boys excel at the national game. President J. Harvey Randall has a good faculty and a fine body of students. The Murrow Indian Orphanage is now domiciled on the college grounds. The Christian influence is strong, and in addition to the Christian Association there are mission study classes. Fourteen students were baptized last year.

We have been much interested also in the clever and excellently printed *Bacone Chief,* published by the academic students and dedicated "to those who came our way, drank of the cup, and passed on to higher living." Here are the familiar quips, the "runs" on freshmen and sophomores, and proofs of student ability and good fellowship. Of the president it is said: "His first thought is always what is best for the school and the students? He is noted for his care of minute details." And of his wife it is remarked: "There is nothing which Mrs. Randall cannot do and do well, from the selling of shoestrings and apples to teaching and looking out for Mr. Randall." Under the heading "Religious" are items like these:

"A new department of work has been started this year. Every Wednesday evening there is a Christian service in the Cree language."

"This year has marked an advance in the religious life of the school. A branch church has been organized and now has about fifty members. One of the aims is to have every member regularly contributing to the work of the church." Not a bad aim for universal adoption.

Taking the annual as indication, the Bacone students are full of human nature and are enjoying student life to the full.

THE BOARD MINUTE

The Board of the American Baptist Publication Society hereby records its appreciation of the character and services of Robert G. Seymour, for seventeen years its Missionary and Bible Secretary, and its sorrow over his sudden removal from his earthly labors on Friday, September 20, 1912. Dr. Seymour was a man of unblemished reputation, a sincere follower of the Lord Jesus, an optimistic worker for the cause of his Master, and a believer and advocate of the truths of the Gospel. In the pastorate, in denominational enterprises, and especially as the Missionary and Bible Secretary of our Society, he wrought faithfully and successfully and held a high and honored place amongst his brethren. His memory is blessed and his work will abide. We sorrow that we shall see his face and enjoy his presence no more.

As a mark of our regard and esteem for Dr. Seymour we direct that a suitable memorial of his life and work be prepared and printed in connection with our Annual Report for the current year, and that a copy of this Minute be sent to his family, and to the various denominational papers.

SOCIAL SERVICE DEPARTMENT

At a special meeting of the Board of the American Baptist Publication Society, held Sept. 25, 1912, a new department of Social Service and the Baptist Brotherhood was created, and Dr. Samuel Zane Batten was elected secretary or head of the Department. This action was taken in response to a request from the Social Service Commission and the Brotherhood Council of the Northern Baptist Convention, which request was indorsed by the Convention at its meeting in Des Moines. It is expected that Dr. Batten will begin his duties early in October, with headquarters at 1701 Chestnut Street, Philadelphia. He will have oversight of the Social Service and the Brotherhood work of the denomination under the direction of the Publication Society, with the assistance of advisory committees appointed by the Social Service Commission and the Brotherhood. As soon as he can do so Dr. Batten will outline more fully the scope and nature of the service the new Department is expected to render.

ADOPTING A CHAPEL CAR

We have often heard of "adopting a missionary," "adopting a child" but not often of "adopting a Chapel Car"; but that is what the First Baptist Church of Kansas City, Mo., has done for Chapel Car Evangel.

During the chapel car conference in Kansas City, in May, 1912, Rev. Joe P. Jacobs made the announcement that "Evangel" had been adopted and that the ladies of the church would keep it supplied with linen, etc. Accordingly a few weeks ago a most generous box was received, consisting of table linen, bed linen, curtains, towels sofa-pillow covers, etc. "Evangel" is well furnished now, as the ladies of Kansas refurnished it completely when the car went into Kansas to work. Mr. and Mrs. Killian thoroughly appreciate all these kindnesses coming from these two states and hope by these comforts to be better able to do the Master's work.

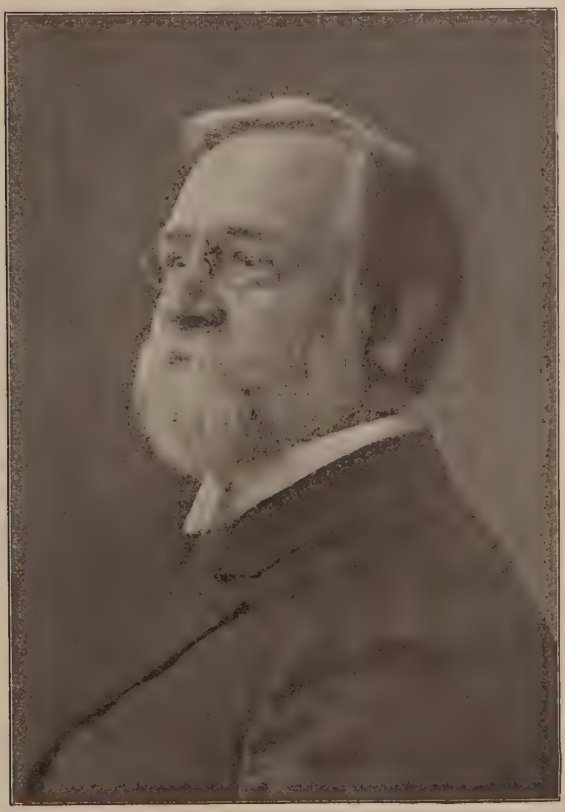
The First Baptist Church of St. Joseph, Mo., has also adopted the "Messenger of Peace." What Ladies' Aid Society or Church will adopt one of the other four cars?

Who wants to adopt a Chapel Car and keep it supplied with these necessities and thus help to make the "little parsonage on wheels" as comfortable as possible for the minister and his wife, who are giving up home and loved ones to go out from town to town trying to save men and women, boys and girls.

Robert Gillin Seymour, D.D.

BY REV. GEO. T. WEBB

"A prince and a great man is fallen." Suddenly and silently the message of death came to Dr. Seymour on September 20th, while he was in the very centre of his work. No suggesting symptom gave warning that the end was near. He left his home in his usual health and buoyancy of spirit to attend to work in his office and to deliver the address at the opening of the Institute for Christian Workers. The first sentence of his address showed a thickening of his speech, so that he was unable to proceed. He was helped from the platform, and immediately removed to his home, where he sank rapidly and entered into his rest and reward early in the afternoon.



ROBERT G. SEYMOUR, D.D.

Dr. Seymour was always so occupied with a great variety of service that one can say that he lived his full life, served his day and generation, and has gone home to his Master with the record of a successful life.

He was born in New York, February 27th, 1841. At twenty-five years of age he was graduated (A. B.) from Colgate University and in 1871 took his Master's degree from the same institution. The University of Chicago conferred on him

the degree of Doctor of Divinity in 1882. In all his life he showed himself an industrious and capable student and as such was honored by his brethren.

At the time of the Civil War Robert Seymour served as second lieutenant, Company D, 79th Regiment of the United States colored troops. At the close of the war he entered his first pastorate, in New Orleans, where he remained two years. His subsequent pastorates were in Great Falls, N. H., Boston, Mass., Auburn, N. Y., and Lowell, Mass. For a short period he was district secretary for the American Baptist Foreign Mission Society, and for the last seventeen years of his life Missionary and Bible Secretary of the American Baptist Publication Society.

The most conspicuous work of this good man was, first, in Ruggles Street Church in Boston, where he maintained a strong ministry and exerted a virile influence for twenty years. The church was always crowded, and persons staying in the city over Sunday sought this church to listen to the impassioned appeals of this noted gospel preacher. It would be hard to estimate the number of those permanently influenced into a higher life by this marvelous ministry. The second long extended and strongly efficient work was with the Publication Society. This work brought him into contact with men all over America, and sometimes under somewhat trying circumstances, but his sunny disposition and unfailing Christian spirit enabled him to effect adjustments, solve problems, and make friends for himself and for the Society with remarkable ease.

His work is over, his record made, and from every part of the world messages of appreciation of the man and sympathy with the bereaved family, attest his universal popularity.

The funeral service was unique. It was held in the commodious family residence at Narberth, Pa. Representatives of the various missionary societies of the denomination brought their words of loving tribute to lay upon the altar of his memory. His pastor, his college, his former pastorates, his intimate friendships, and his colleagues in the Publication Society were all represented in simple tender addresses of love and appreciation, and the body was quietly laid away in West Laurel Hill Cemetery. "Know ye not that a prince and a great man is fallen this day in Israel."

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A Not Uncommon Experience of a Michigan Colporter

BY E. J. CROSS

The greatest religious destitution is often found within the sound of the bells of the old-established churches. Within two miles of a village that is well churched I found families in which the children of ten and twelve had never been inside of a Sunday school, and in the same families there never had been a Bible. The members of the village church supposed everyone within miles had been evangelized and therefore there was no need of aggressive work. They did not believe these conditions existed, therefore did not find them. A little Sunday school was organized in this neighborhood and is in charge of the village pastor. The outlook is encouraging, as these children are coming.

"Hello! What in — do you want?" This was the greeting given to me the other day as I stood before a door. As the screen-door did not open readily, the old man with another oath gave it a kick and gruffly invited me in. When I offered him my card, he said, "I can't make any use of the — thing." I told him there was a message printed on it which he could make good use of. Conditions in the house were anything but inviting. Everything was dirty and unkempt. The old man's wife sat and stared at me with unwavering gaze. A woman was lying on a bed and greeted all the old man's sayings with a laugh. After being seated he wanted to know what I was begging for. I informed him that I was not begging, neither had I anything to sell, that in fact I had something to give him. He replied that I was the first man he had seen in years who was not after "the coin." It was my opportunity to give them the gospel, and this I did by word of mouth and

BAPTIST CHURCH AT HASKELL, OKLA., BUILT BY CHAPEL CAR "EVANGEL"

the printed page. This is but one of many like experiences. The Lord of the harvest will see that His seed brings forth a harvest to His glory.

A leader in another denomination recently introduced me to an audience as "A Baptist Scout." This was well put. People often ask me what my work is. I frequently answer in the words of this brother, "I'm a 'Baptist Scout' out in the interests of the Kingdom."

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Quick Church-Building

The local paper of Haskell, Oklahoma, says: About the most active operation now going on in Haskell is the erection of a new Baptist church building on West Commercial street. This is one of the most commendable moves that has ever developed in church circles in this city. Rev. J. C. Killian, who with his estimable wife as a helper came here three weeks ago with the chapel car furnished by the American Baptist Publication Society, soon realized the need of a place of worship for the Baptist congregation. He also found that they owned a tier of fine lots on West Commercial street.

Church building being in line with Mr. Killian's missionary work, he took in the situation and decided to exercise his executive ability without delay. To "do things" is one of his characteristic attributes, and last Friday morning stakes were set and before the blazing sun was hidden in the west the trenches had been dug. To-day the frame work is being placed upon a substantial rock foundation and by the first Sunday in August Mr. Killian proposes to hold services in the new edifice.

The church is to be 50x32, 14-foot ceiling, with vestibule and belfry. The entrance will be from the northwest corner, with inclined floor and seats facing the pulpit to the east.

This energetic minister has demonstrated clearly that one of the broad roads to success is not to stand off and tell his brethren what could be done, but on the other hand to pull off his coat and say "Come on, men, we will do it." He is a working leader, and to this fact may be credited the erection of this church for Haskell.

Rev. Mr. Killian's missionary work extends all over this section of country. The Publication Society has six chapel cars on the road and they are doing splendid work for their denomination. Such active work as Mr. Killian is responsible for in this city is far above that of the ordinary, and commends him as a power in the field of Christian labor.

THE EDITOR'S CHAT ABOUT READING

Books Received

Outlines of Missionary History. A. DeWitt Mason. (Geo. H. Doran Co. $1.50.)

The Fetish Folk of West Africa. Robert H. Milligan. (Revell. $1.50.)

Spiritual Culture and Social Service. Chas. S. MacFarland. (Revell. $1.)

The Minister and the Boy. Allan Hoben. (University of Chicago Press. $1.)

The Land of Ice and Snow. Edwin J. Houston. (Griffith & Rowland Press. $1.25.)

The Great Crusade. Basil Mathews. (London Missionary Society. 6p.)

The Mission of Our Nation. J. F. Love. (Revell. $1.) Based on home mission lectures delivered at the Southwestern Baptist Theological Seminary.

Omens and Superstitions of Southern India. Edgar Thurston. (McBride, Nast & Co., $3.50.)

The International Review of Missions for October has articles on The Opportunity and Need for the Mission School in China, by F. L. Hawks Pott, D. D., and by Dr. Ferguson on the Telugu Mission of our Foreign Mission Society, to which he has just returned. This we shall review next month.

✣

Missions in the Magazines

SOUTH of the Yangtse River the jurisdiction of Yuan Shi Kai has about as much weight as had that of President Lincoln over the southern states of America in the fatal year of 1862;" declares the author of an article, "The Truth about the Republic in China," in September *Blackwood's.* The article begins with a brief summary of the events of the Revolution, from the beginning of the disturbance at Wuchang October 10, 1911, the election of Yuan Shi Kai as head of the new government. The almost bloodless is at present in a bad state of affairs; there

"China in the Whirl of Republican Politics" is the title of an interestng correspondence in *Current Literature* for October with Dr. George E. Morrison, for fifteen years correspondent for the London *Times* in China and now the new political adviser of the new Republic. Dr. Morrison denies the rumors of civil war between the North and the South in China, and declares that the president is in excellent spirits because conditions are improving. General Huang Hsing of Nanking, who had been made commander of the southern forces till order should be restored, has now retired since conditions are peaceful. The report that the execution of two officials by Yuan Shi Kai is precipitating a new outbreak is scorned by Dr. Morrison, for he says that these men were found guilty of plotting against the government. This cannot bring about any cleavage between the North and the South, for both are equally republican. There are three factions in the Chinese council, he admits, but they are not threatening the existence of the government. Each advocates a slightly different policy, but they are all republican. The most powerful party, the Tung Meng-hui, advocates a party cabinet as opposed to a coalition government. Its platform is the reform of administration, the development of local government, equality of the sexes, spread of education, the development of colonization and the enforcement of conscription. The faction comprises many of the most brilliant Chinese. Though the members of the cabinet and the advisory council may be inexperienced, he says, "certainly no body of men who have held rule before in China can be compared with them in intelligence, training and education." Formerly

no officials were allowed to hold office in the provinces of their birth, since for sentimental reasons they might not collect sufficient revenues for the government; now it is desirable to send officials to places in which they may feel a certain filial interest.

"India is now entering the stage of modern state building," says Everard Digby in discussing the "Future of India" in the *Imperial and Asiatic Quarterly Review* for July. The writer states that for many years pessimism has been the dominating feature in all prophecies for India's future; namely, that the British power would soon be overthrown and all traces of its work buried as has happened before in India. He believes that this is a narrow view to take now, for the forces of cooperation and fellow-feeling between the Indians and the British must be taken into consideration; these are forming a coalescence stronger than disruptive actions can overcome. There are three influences to prevent too great absorption in a racial struggle: the immense, almost overpowering work to be done in elevating and improving the lower and poorer classes; the contrary influence of conservative forces, which will fight to prevent the widening of the horizon of these people; and the attractive force of the great idea of the modern conception of an empire as a not wholly centralized consolidation of nations, in which the nations can cooperate without the too-present sense of subjection. The educated Indians are no more likely to assent to the raising of the proletariat without a struggle than the same class in any other country. The same causes are urged: the danger of filling the minds of peasant children with ambitions above their station and of unfitting them for their work. The caste system will be another strong conservative force against educating the lower classes. But the caste system is not inflexible and unchanging, as is shown by the permitting of intermarriage between certain castes. The investing class is always likely to be conservative in tendency and this class is rapidly multiplying in India. With the rise of the country above the extreme poverty line, it is evident that a class of small investors will spring from the rank of peasants, similar to the "Rentiers" of France, who have so potently influenced the political development there during the past thirty years. If England were to continue to rule as five or six years ago in India, the racial struggle would probably overcome all these progressive influences, but the British policy is liberal and the tendency is toward an increase of the popular voice in the government.

"General Booth and the Future of the Salvation Army" is the title of an interesting article in *Current Literature* for October. The Army, which is only thirty-five years old, now operates in 56 countries and colonies, using 28 different languages, and having 17,000 commissioned officers commanding over 7,000 corps of soldiers and enrolling several millions of adherents. It maintains over 100 rescue homes, over 200 shelter and food stations, and 500 other social institutions; it supplies annually 10,000,000 free meals and 5,000,000 free beds. "The two words, salvation and army, sum up General Booth's life-achievement. To save men and to organize them to save others was his passion. The kind of salvation he believed in was the old-fashioned Christian kind; he preached and he taught his men to preach 'Jesus Christ and him crucified.'" He is described as "domineering, self-centered, wrapped up completely in his great misty ideal." He was the friend of kings and presidents, of men of letters and of other famous men. It is a question whether the new leader, Bramwell Booth, can measure up to his father and whether the organization will ever again forge ahead with its old time vigor. All expressions on this matter seem to be in the negative, since the new general emphasizes the sociological rather than the evangelical side of the work.

"The Drug-Taker and the Physician" by Charles B. Towns in the October *Century* is another article in the splendid series of papers published in this magazine on this most important subject. It emphasizes the need of adequate specific treatment and is worthy the thoughtful attention of all readers. The *Century* is dealing with subjects of vital interest to the people in a most helpful way.

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	Source of Income	Budget for 1912-13	Receipts for Six months	Balance Required by Mar. 31, 1913	Comparison of Receipts with those of Last Year 1911-1912	1912-1913	Increase	Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools.	$513,867.22[1]	$108,822.43	$685,044.79	$ 65,020.51	$108,822.43	$24,857.15	$.....
	Individuals	280,000.00	.....	.....	18,944.77	.....	.....	.....
	Legacies	81,549.00	13,489.96	68,059.04	20,307.69	13,489.96	.....	6,817.73
	Income of Funds, Annuity Bonds, Specific Gifts, etc....	100,517.00	46,970.80	53,546.20	35,913.16	46,970.80	11,057.64	.....
	Totals	$975,933.22[2]	$169,283.19	$806,650.03	$140,186.13	$169,283.19	$35,914.79	$ 6,817.73
HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools.	$352,992.00	$46,891.07	$306,100.93	$ 44,521.51	$ 46,891.07	$ 2,369.56	$.....
	Individuals	127,000.00	5,415.28	121,584.72	2,448.07	5,415.28	2,967.21	.....
	Legacies	70,000.00	25,166.99	44,833.01	34,238.83	25,166.99	.....	9,071.84
	Income of Funds, Annuity Bonds, Specific Gifts, etc..	115,985.00	31,248.93	84,736.07	51,850.86	31,248.93	.....	20,601.93
	Totals	$665,977.00	$108,722.27	$557,254.73	$133,059.27	$108,722.27	$ 5,366.77	$29,673.77
PUBLICATION SOCIETY	Churches, Young People's Societies and Sunday Schools.	$118,708.86	$ 41,095.35	$ 77,613.51	$ 38,598.82	$ 41,095.35	$ 2,496.53	$.....
	Individuals	22,000.00	6,024.24	15,975.76	6,362.54	6,024.24	.....	338.30
	Legacies	.....	10,256.93	.....	4,801.57	10,256.93	5,455.36	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc..	57,383.75	17,464.14	29,662.68	15,645.57	17,464.14	1,818.57	.....
	Totals	$198,092.61	$ 74,840.66	$123,251.95	$ 65,408.50	$ 74,840.66	$ 9,770.46	$ 338.30
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools.	$164,400.00	$ 28,588.61	$135,811.39	$ 31,885.96	$ 28,588.61	$.....	$ 3,297.35
	Individuals	21,134.00	1,646.11	19,487.89	1,723.28	1,646.11	.....	77.17
	Legacies	10,000.00	3,665.44	6,334.56	6,019.50	3,665.44	.....	2,354.06
	Income of Funds, Annuity Bonds, Specific Gifts, etc..	17,500.00	9,293.85	8,206.15	8,658.79	9,293.85	635.06	.....
	Totals	$213,034.00	$ 43,194.01	$169,839.99	$ 48,287.53	$ 43,194.01	$ 635.06	$ 5,728.58
WOMAN'S FOREIGN SOCIETY OF THE WEST	Churches, Young People's Societies and Sunday Schools.	$ 83,000.00	$ 17,251.24	$ 65,748.76	$ 16,659.53	$ 17,251.24	$ 591.71	$.....
	Individuals	47,868.19	5,230.45	42,637.74	1,209.29	5,230.45	4,021.16	.....
	Legacies	3,500.00	50.00	3,450.00	1,439.67	50.00	.....	1,389.67
	Income of Funds, Annuity Bonds, Specific Gifts, etc..	1,174.00	718.53	455.47	605.62	718.53	112.91	.....
	Totals	$135,542.19	$ 23,250.22	$112,291.97	$ 19,914.11	$ 23,250.22	$ 4,725.78	$ 1,389.67

[1] Of this amount $68,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met

[2] To this sum should be added the debt of the Society, April 1, 1912, of $78,659.43, making the total sum required $1,054,592.65.

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The Changing Chinese	*Ross*	$2.40	Postage **17 Cents**
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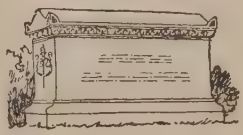

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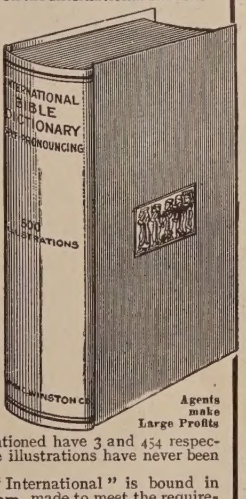

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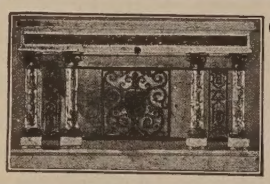

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